MANUSMṚTI

With the 'Manubhāṣya' of Medhātithi

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Volume 4

ENGLISH TRANSLATION

PART II

DISCOURSES III & IV

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DISCOURSE III

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Bhāṣya.

Two kinds of Religious Students have been described above—the life-long student and the student for a limited period. Verse 2.244—where it is said that 'he serves the Preceptor till the dissolution of his body'—has described the life-long studentship; while verse 2.108—where the 'Final Return' has been described as the limit—has indicated the other alternative. As regards the 'Life-long Student,' the mention of the name itself, which is based upon reason, serves to indicate the limit of the period of studentship; the term '*naiṣṭhika*' meaning that which goes to the very '*niṣṭhā*' or end of a thing; and the exact period has been stated by the direct declaration that 'it extends to the dissolution of the body.' As regards the 'limited' studentship, we have the following texts bearing upon it :—(*a*) 'by this course of application etc.,' (6. 85), (*b*) 'the entire Veda should be acquired by means of particular austerities and several observances prescribed by Injunctions' (2.165); and since these texts do not specify any particular number of Vedas to be learnt, it would seem as if these injunctions intended the pupil to learn one, two, three, four, five six, seven or any other number of Vedic

texts, in fact, as many as he could learn. The present verse proceeds to restrict the number of Vedas to be learnt.

'*Duties relating to the Three Vedas should be observed.*'—'*Relating to the three Vedas*' means 'conducive to the learning of the three Vedas;' the act of 'learning' being implied by the compound, on the strength of the fact that the 'getting up of the Veda' has been presented before.—'*Duties*'—*i.e.*, the whole lot of duties laid down for the Religious Student,—'*should be observed*'—one shall observe them; the verbal affix having the injunctive force.

From the above it might be assumed that the duty of 'fetching the fuel' and the rest also should continue to be kept up only till the texts have been got up (and no longer); and, in order to preclude this notion, the text adds—'*for thirty-six years*;' which means that even after the Veda has been got up, the full period has to be completed.

"If the detailed duties, that have been laid down are related to the injunction of learning the Veda,—and this Injunction ceases to be operative after the Veda has been learnt,—then why should the observances of studentship be continued for twelve years, even after the Veda has been learnt?"

What you say is too little. You might say the same in regard to the performance, at the *Darṣa-pūrṇamāsa*, of all those secondary details that come after the *Āgnēya* and other primary offerings. The fact of the matter is that, just as in the case of the sacrifice, the due result is obtained only when the act is performed along with all its details, so in the case in question also the fulfilment of the Injunction (of Learning) is complete only after the act has been performed along with all the details in the duly prescribed order.

"There are several lesser alternative periods—half, and quarter of the full period—mentioned as the limit for study; and when these are permitted, who is there

who would keep up the observances, which require such effort, for twelve years ?"

Pupils, desirous of more extensive results, will have recourse to the carrying out of the larger details. To this effect we have the saying— 'when there is greater effort, there must follow larger results.'

" As a matter of fact, the learning of the Veda, through study, does not lead to any other result except the understanding of the meaning of Vedic texts. They say that— 'the revered Ritualists do not regard mere learning as the result;' and in the *Shabara-bhāṣya* also we read—' the purpose served by it has been found to consist in the comprehension of what should be done.' And certainly, there is no diversity (or divergent grades) in the said comprehension."

If that be so (if the comprehension of meaning were the sole end of Vedic Study), then, inasmuch as such comprehension could come about at the time of learning the Text, even without the keeping of any observances, there should be no keeping of the observances at all. Then again, who says that the Injunction of Vedic Study is for the purpose of comprehending the meaning of Vedic texts ? In fact, the Injunction of Vedic Study is for the purpose of Vedic Study itself ; there is no reason for regarding one thing as being for the purpose of another thing. As for the comprehension of meaning, it follows after the Text has been learnt, by the very nature of things, and not by virtue of the Injunction.

" Then, is the Injunction meant for one who desires Heaven ? "

How can this also be possible ?

" What, then, is the meaning of your assertion that there are larger results obtained (when the act is performed along with more extensive details) ?"

The meaning of the statement is as follows :—The whole Injunction prescribes a sanctificatory process, in which

'Vedic Study' forms the predominant factor, by reason of the sanctification being accomplished during that 'study.' And Injunctions of sanctifications do not stand in need of the direct mention of the result the seeker whereof would be entitled to their performance; in fact, through the object sanctified, they become part and parcel of another Injunction in connection with which a particular result has been mentioned. For example, we have the Injunction 'the corns should be threshed;' and this 'threshing' becomes related to the transcendental results proceeding from the Darsha-pūrṇamāsa sacrifices,—not by itself, but—only through the removal of the chaff which goes to purify the corns of which is made the cake used at the *Āgnēya* and other offerings making up the *Darsha-Pūrṇamāsa*; and it is thus that the threshing comes to be recognised as something to be done. In the same manner, the Veda cannot be regarded as something to be sanctified or refined, except as subordinate to something else. As a matter of fact, we find that the comprehension of meaning actually follows after 'Vedic Study;' from which it follows that this act of 'study' itself extends up to the comprehending of the meaning, just as the act of 'threshing' extends up to the accomplishment of the Rice. The only difference in the two cases is as follows:—By reason of its injunction occurring in the same context, the 'threshing' becomes quickly recognised as related to another Injunction mentioning a result; while the Injunction in question (of Vedic Study) does not occur in the context of any particular act, and is regarded as extending up to the comprehension of meaning; so that its connection with results is only implied by the fact of its being of use in the performance of all those acts that are enjoined as leading to various results. Thus the fact that an Injunction aims at some useful purpose of man is readily understood; and it makes no difference whether it does so directly or indirectly. And since its connection with a result is clearly implied, the Injunction in question gets itself carried out independently

by itself, even though the comprehension of meaning is of use in connection with the injunctions of compulsoryand voluntary acts.

Some people have held the view that—"the injunction of Vedic Study serves, through the comprehension of meaning, the same purpose as the injunctions of the Jyotiṣṭoma and other acts, and that the additional effort (involved in Vedic Study and comprehension of meaning) serves to enhance the quality of the results brought about by those acts." But what fault has the Injunction of 'becoming a Teacher' done for those people, that they should have made great efforts to deny the view that this latter also serves the same purpose as the Injunction of 'Vedic Study ?' If it be urged that—"under this view, the Veda would become unauthoritative,"—our answer is that, that might be so ; but when a certain fact is well established by reason and arguments, it is not abandoned or rejected for the sake of accomplishing any purpose. In fact, an argument is set aside only by another and a more cogent argument.

"But if the Injunction of Vedic Study were taken as serving the same purpose as that of 'becoming a Teacher,' then the former would lose its injunctive character ; as in that case no significance would attach to what is expressed by its own words."

The same thing happens also when the Injunction in question is made a part and parcel of the Injunction of the Jyotiṣṭoma, etc.

If, on the other hand, the Injunction of Vedic Study is regarded as independently by itself conducive to the carrying into effect of what it enjoins, then, standing upon an equal footing with all other Injunctions, it rightly comes to be acted up to by itself, as a necessary factor (of all performances).

Thus then, out of the several alternative options—some heavier than the rest—that have been set forth (in the verse), if the lighter alternative serves to accomplish the desired

purpose, all that the undertaking of the heavier option can do is to add something to the quality of what has been prescribed by the Injunction. Just as is the case with the options of giving 'one, three or twelve cows' as a fee in connection with the Laying of Fire. Thus then, if the Injunction of Study has been carried into effect on its own account (and the Veda has been studied), we cannot escape from its twofold relation—*viz.*: (1) its leading to the performance of what it itself prescribes, and (2) its helping the performance of the Jyotiṣṭoma and other acts; it matters little whether such relation is directly stated, or implied, or assumed; for this latter fact would involve a diversity only in the means whereby the knowledge of the relation is obtained, and not any in the relation itself.

"How is it that you are making statements, of which the succeeding ones are inconsistent with the preceding ones? It has been asserted above that Injunctions of sanctification are never directly related to results; while now it is stated that the Injunction in question is by itself conducive to itself being carried into effect. It might be urged that—'Though it is true that the Injunction of Sanctification is not related to any directly mentioned result, yet there is nothing incompatible in its being related to such results as are indirectly indicated.' But even this makes no difference, if the performance of the act (of Study), as prompted by the injunction in question, is made to extend to the comprehension of meaning also. Even so, the mere learning of the Text being got at in accordance with the Injunction of 'having recourse to a teacher &c.,' it would become admitted that Injunctions of sanctification are related to definite results. If, on the other hand, the performance of the act (of study) were in accordance with the Injunction as helping other Injunctions (*i.e.*, those of the Jyotiṣṭoma and other acts), then, in that case, it would come to this that the Veda would be studied by one seeking after the stated result, and not that the person who has studied the Veda is entitled to the performance of

acts leading to that result; and in that case, the Shudra's title could not be denied. Nor does it necessarily follow that the meaning of Vedic texts should be learnt immediately after the texts have been learnt. In fact, whenever one might, by chance, come to understand that 'a certain Vedic act, named Jyotiṣṭoma, leads to Heaven,' he would learn the details of the procedure of that act, and at that same time he would also read up such Vedic texts related to that act as would have to be recited by the sacrificer."

To the above, some people make the following answer, on the basis of the principle enunciated in Pūrva-Mīmāmsā—Sûtra 4. 1. 18 *et. seq.* The *Sviṣṭakṛt* and other similar offerings have been regarded as being of both kinds, serving the purposes of sanctification and also leading to specific results; and, on the same analogy, 'Vedic Study' also would be of both kinds—being purely sanctificatory, as indicated by the words of the Injunction prescribing it, and also leading to particular results, by virtue of its bringing about the comprehension of the meaning of texts which ultimately leads to the performance of acts (directly bringing about those results). It is in this manner that the Injunction of Vedic Study becomes conducive to definite results.

"But who is the person to whom the results accrue (and who, by seeking for that result, comes to perform the act)?"

Our answer is that it is the Boy belonging to one of the three higher castes, who has gone through the Initiatory Rite. That this is so is clear from the fact that the act (of Vedic Study) has been prescribed among the duties of the Religious Student. The Injunctive and other similar affixes are expressive of that injunction or persuasion which is inseparable from the person sought to be persuaded; and when the question arises as to particular details regarding that person, (*a*) sometimes the information is supplied by the words of the Injunction itself—*e.g.*, in the sentence 'one desiring heaven should perform the Agnihotra throughout his life';—(*b*) sometimes, even though not directly mentioned,

he comes to be assumed on the basis of what is directly stated ;—*e.g.*, in the case of the *Vishvajit* and other sacrifices ; —(*c*) sometimes, again, he is indicated by the examination of other Injunctions in view of the force of the context and the nature of things. In the present case, all this is present :—(*c*) the Religious Student happens to be the person dealt with in the context (in which the injunction of Vedic Study occurs); (*b*) the comprehension comes about from the nature of things ; and (*c*) the Study is of use in connection with all other Injunctions, as it is only one who has learnt the Veda that is entitled to the performance of any Vedic act.

This explanation is not accepted by others. [According to these] it is in the character of the 'Injunction of Santcification' itself that the Injunction in question has the corresponding result indicated. As a matter of fact, all sanctificatory acts are done for the sake of the thing sought to be sanctified ; and if no peculiarity is perceived in that object, then the act would lose its very character of 'sanctification,' as it happens in the case of the '*Saktu*.' In the case in question, however, there does appear a peculiarity in the shape of the comprehension of acts conducive to definite results. The case of the '*Sviṣṭakṛt*' offering has been cited above ; but in that case the two-fold character has to be admitted, as if both were not held to be denoted by the root and the affix, then the act (of 'sacrifice') would cease to be itself.

From all this it follows that the Injunction in question stands by itself, and pertains to the initiated boy ; and hence the act (of 'study') has to be done for its own sake, and not as subserving, like the *threshing* of corn, the purpose of results proceeding from the performance of the *Darśha-pūrṇamāsa* and other sacrifices.

The same should be understood to be the case with the learning of more than one Veda. In connection with this also, the question might arise as to why one should learn several Vedas, when the Injunction is duly fulfilled by the

learning of one Veda only ? And here also the answer would be that the learning of several Vedas would be conducive to large results. The result of such learning also would be of the nature described above, and not of the nature 'milk,' 'curd,' and the like. Such being the case, if one has learnt a single Veda, when he comes to undertake the performance of acts requiring the use of mantras not occurring in the particular Vedic Rescension learnt by him, the very force of circumstances permits his learning of those Mantras ; though in describing the title to the performance of Vedic acts, as belonging to 'persons who have learnt the Veda,' the qualification mentioned is that he should have *duly learnt* the Veda. [But the peculiar circumstances of the case render it permissible for the performer to learn the mantras at the time].

Others have held that in the text—'that the Veda with its six subsidiary sciences should be learnt is what should be done by the Brāhmaṇa without any other motive,'—the phrase 'without any other motive' explains the nature of the act as regards the person to perform it ; the term 'without any motive' means 'without having any other end in view ;' so that what is meant is that the act should be done as a compulsory one. Unless we take this term as indicating the nature of the person to perform it, it cannot be construed with the rest of the sentence either in the form of an act, or in that of an agency contributing towards the act, or in that of a qualification of the act, and so forth.

Thus, then, even though the Injunction in question be one of sanctification, yet it may have its result indicated indirectly (as explained before), or stated directly (as now explained) ; and neither of this involves any incongruity.

Others, again, argue that since it is an Injunction of sanctification, it is better to take it as not related to any result at all. For the result is sought after only for endowing the act with a certain peculiarity ; and this peculiarity in the present case is obtained by noting the thing

to be sanctified. It is true that Injunctions of sanctification stand in need of the mention of purposes served by them; but all that is sought to be accomplished by an injunction is the result of the act enjoined; and such result, in the present case, is actually found to consist in the 'getting up' of the text; and there is nothing incongruous in this.

The present verse not specifying the period for the learning of each Veda, we derive the knowledge of the specific period from other Smṛti-texts, which lay down that the studentship relating to each Veda is to extend over twelve years.

The next question that arises is—which are the 'three Vedas' that are meant here?

They are the Ṛgveda, the Yajurveda and the Sāmaveda.

"Then, is the *Atharvan* not a Veda at all?"

Who says so? All that is meant by the present context is a certain sanctification; and when the sanctification in question is found to be one that can be accomplished by taking the words of the present verse in their literal sense, the Injunction in question has its performance secured by being extended up to the comprehension of meaning; and this for the simple reason that the said comprehension is of use in all performances. As for the Atharvan Veda, it deals for the most part with magical spells, and hence neither the *Jyotiṣṭoma* and other such acts, nor any details pertaining to these, are prescribed in it; in fact, all the duties relative to the *Hotṛ* the *Adhvaryu* and the *Udgātṛ* are completely laid down in the Three Vedas; the duties of the Brahman-priest also are laid down in the Three Vedas. Then, again, the term 'three' denotes a special number, and whenever a particular numeral is used, it is always with reference to a particular character (in which the things included under that number are found to agree). So that, in the case in question, those alone can be taken as included under the number 'three' which are found to possess the common character of containing Injunctions re-

garding what ought to be done. And the Atharvan does not fall within this category; as it does not contain any injunctions of such primary acts as the Jyotiṣṭoma and the rest, nor of any of their subsidiaries. As regards the *Shyēna* and other malevolent sacrifices, these also are performed by the same priests (as the *Jyotiṣṭoma*, &c.), and their procedure also is the same, with a few additional details; but even those peculiar details are such as have been prescribed in the Three Vedas. Thus, then, since the Atharvan Veda is not found, in the performance of any act, to be grouped either with Ṛk and Yajus, or with Ṛk and Sāman, it cannot be included under the appellation of 'Three Vedas;' and this is the reason why it has not been mentioned in the present context. But, since it is included under the term '*svādhyāya*,' '*veda*,' there is nothing incongruous in its being included under the wider Injunction of 'Vedic Study.'

'*For half that period*'—'*that period*' refers to 'thirty six years;' the 'half' of which is eighteen years. Here also the division of time would be six years for each Veda.

'*Or for a quarter*;'—'Quarter' is the fourth part of the said number, *i.e.*, nine years, that is, three years for each of the three Vedas.

"But how can the Veda be got up in three years."

It is quite possible that a certain pupil may be exceptionally intelligent (and he could get up the Veda in three years).

Other people offer the following explanation:—The duties prescribed in the verse are not made conditional upon the character of the 'learning;' they are conditioned by the injunction bearing upon the duties themselves. So that if, before the learning has been accomplished, the rules are duly observed for a few days during the course of learning, the purpose of the Injunction becomes duly fulfilled; as the observance of the details even to that extent would go to fulfil the conditions of the Injunction of Vedic Study. If one puts an end to his observances before he has got up the text, then he

(comes to be called a '*Vratasnātaka*' 'renouncer of observances.' Thus, inasmuch as both these contingencies are possible, it is only right that a definite period of time should have been prescribed; and the meaning is that one does not become entitled to the title of '*Vratasnātaka*,' unless he has put in *three years'* work (at least). Though some *S'mṛtis* lay down that 'there is Final Bath only on the completion of Vedic Study,' yet it is quite reasonable to apply the name 'Bath' (*snāna*) figuratively to the completion of the observances relative to Vedic Study.

This, however, is not right. Though the observances are objects of independent Injunctions, yet the right course to be adopted is that they should be kept up as long as the 'study' continues. In fact, the observances having been actually enjoined in connection with Study, they must continue throughout the study. If the first part of the present verse (consisting of the first three feet) were taken separately, then the words of the text themselves would make the observances abandoned after three years only, even before the 'study' has been finished. If, on the other hand, the whole verse—including the last quarter—is taken as a single sentence, then the observances cannot cease until the Veda has been wholly learnt. In fact, the particle '*eva*,' 'precisely,' clearly indicates that this last view is the correct one.

"'If there is no cessation of the observances until the Vedas have been learnt, how is it that three are two distinct titles (1) '*Vratasnātaka*', 'who has completed the observances,' and (2) *Vedasnātaka*,' 'who has completed the Veda'?"

We shall explain this under Discourse IV.

The aggregate of 'thirty-six years' is called '*ṣaṭtṛmshadabdam*;' that which pertains to this aggregate is '*ṣaṭtṛmshadābdikam*'. Similarly, the term '*traivēdikam*.' That whose extent is half of that is '*tadardhikam*.' Similarly, '*pādikam*' and '*grahaṇāntikam*.' The possessive affix in these terms is in accordance with Pāṇini's Sûtra 5. 2. 145. The forms cannot come under Pāṇini's 5. 1. 57.—(1).

SECTION (2)—ENTRANCE INTO THE HOUSEHOLD.

VERSE II

HAVING LEARNT, IN DUE COURSE, THREE VEDAS, OR TWO VEDAS, OR ONE VEDA, HE SHOULD ENTER UPON THE STATE OF THE HOUSEHOLDER, HAVING NEVER DEVIATED FROM THE VOWS OF STUDENTSHIP.—(2).

Bhāṣya.

The 'learning of Three Vedas' has been mentioned (in the preceding verse); the learning of 'two' and 'one' Veda, not having been mentioned anywhere, are here put forward as alternatives. The term '*veda*' in this connection has been explained as standing for Recensional Text; 'and what is meant is that one should learn three, or two, or one Recension of each of the three Vedas,—and not that three or two or one Recension of a single Veda should be learnt. Because the work to be learnt has been called the 'Triplicate Science.'

'*Having learnt*'—having got up, by means of the above described course of studentship.

'*He should enter upon the state of the householder*'—The exact nature of the 'Householder's stage' is going to be described later on (Verse 4, below).—'*Enter,*' *i. e.*, live; verbal roots having several meanings. The prefix 'ā' denotes limit.

One who has taken a wife to himself is called 'householder,' which term is used in its conventional, not etymological, sense; The term 'house' standing for *wife*; and he who *takes his stand upon that house* is called 'Householder.'

The term '*āshrama*,' 'state,' stands for all those duties, positive and negative, that have been prescribed (for the married man). Just as for the 'initiated boy,' there is 'state of studentship' till the Final Return from the Preceptor's house, so for one who has married, it is the 'state of the Householder.'

'*Nor deviated from the vows of studentship,*'—*i.e.*, he who has not broken the vows of not having intercourse with women. This epithet has to be regarded as a distinct sentence, in accordance with the usage of stories ; the sense being that (*a*) 'the boy should not deviate from the vows of studentship' and (*b*) 'he should enter upon the state of the Householder.' If the whole were taken as a single sentence, then, as a result of this, one who has deviated from the vows would never be entitled at all to enter upon the Householder's state. If, however, we take the epithet as an independent injunction put forth for the man's benefit (and not as a necessary condition for entering upon Householdership), then deviation from it makes the man liable to the penalty of expiation, but it does not make him unfit to enter upon Householdership.

By the words, '*having learnt, he should enter,*' all that is meant is that the two acts should come in this order,—entrance upon Householdership following the 'learning ;' and it is not meant that marriage should come immediately after study. Because where the words signify mere sequence, immediate sequence is not always meant. Hence during the time intervening between 'Vedic Study' and 'marriage,' it becomes possible for the boy to carry on the study of Grammar and other Sciences, which help in the understanding of the meaning of Vedic texts. In fact, it is only the learned man that is entitled to Householdership ; and it is not like the 'Vedic Study,' to which the entirely ignorant boy is entitled. Though during boyhood, the boy is like a lower animal, incapable of understanding what he is entitled to, yet he is made to act either by his Father or by his Preceptor. In fact, the act of 'Vedic Study' by the boy falls within the Father's province ; the proper teaching of the child being the Father's duty ; and the reason for this lies in the fact that it is only when the child has been properly taught that the Father is regarded as having duly fulfilled the injunction of 'begetting a child.' 'Teaching' of the child, again, consists in explaining to him what he should do and what he should not

do. And, if the Boy fails to understand his duties when these are explained to him, he is led by the hand, like the blind man, and made to fulfil them ; just as he is caught firmly by the hand and saved from falling into the fire or into the well, in the same manner, he is also saved from drinking and other evils leading to imperceptible effects. Or, again, just as a boy is made, against his wish, to drink a wholesome medicine, so in the same manner, he is also made to do acts prescribed in the scriptures. After he has become capable of understanding things a little, he is directed by means of such words 'you should do such and such an act.'

Such being the case, when the Boy has learnt the Veda, he should be instructed by his Father or Preceptor in such words as—'You have learnt the Veda, now you are fit for carrying on an investigation into what is contained in it,—hence you should now hear lectures on the subsidiary sciences.' It is only when this advice has been given that the father is regarded as having fulfilled the duty of 'begetting a child' ; as it has been declared—'the child is begotten only when he comes to understand his own duties.'

From all this it becomes established that one should not marry immediately after learning the Veda, until he has learnt what is contained in the Veda ; and the words of the text have to be construed thus—'Having learnt—*i.e.*, after learning has been finished—one should continue to be firm in the vows of studentship (*i.e.*, of continence'). The cessation of continence having become permissible (after the Veda has been learnt), its maintenance is reiterated with a view to indicate that the other vows and restraints—such as the avoidance of honey, meat and the rest—may be withdrawn. The conclusion thus comes to be that, so long as the Veda is being learnt, the Boy should keep all his vows of studentship,—but when the learning of the Veda has been completed, and he continues his studies further for understanding what is contained in the Veda, he should abstain only from intercourse with women.

Though the term '*brahmacharya*,' '*vows of studentship*,' is ordinarily explained as standing for those observances and restraints that are kept up for the proper learning of the Veda, —yet in the present context it has been used in the sense of 'avoiding intercourse with women,'—as we shall show later on.

'*In due course*,'—*i.e.* according to that order of reading which is well known among students ; *i.e.* first of all one should read the sixty-four sections of the Samhitā (of the Ṛgveda), then the Brāhmaṇa, and so forth, in the same order of sequence in which they may have been studied by his forefathers. In matters like this, no one can rightly say that 'one should not follow either family traditions, or the dictates of morality, or orderly sequence.' The meaning of all this is that 'one should not abandon that Recensional Text which may have been learnt by his father and other ancestors.'—(2)

VERSE III.

WHEN, BY THE DUE OBSERVANCE OF HIS DUTIES, HE HAS ACQUIRED THE VEDA AND HIS HERITAGE FROM HIS FATHER, AND IS SO INCLINED,—HIS FATHER SHALL FIRST HONOUR HIM, ADORNED WITH GARLANDS AND SEATED UPON A COUCH, WITH THE "COW."—(3)

Bhāṣya.

'*When he has acquired the Veda and his heritage, the father shall honour him first with the cow.*' He who has acquired both, the Veda ('*Brahman*') and the heritage ('*dāya*') is called '*brahmadāyādāharaḥ.*' '*Dāya*' (Heritage) is *what is given*, i.e., *property* ;—'*Brahman*' is '*Veda*' ; — '*haraṇa*' is *acquiring.* It is only when the boy has learnt the Veda and received his share of the ancestral property from his father that he takes to the Householder's state ; a man without any property not being entitled to enter upon that stage. If the father happens to have no property, he should earn wealth by begging for the avowed purpose of marrying his son (and thereby maintaining his line), and then marry him.

Others explain the *Veda* itself as being the 'heritage;' and regard the present verse as a reiteration of the foregoing Injunction, for the purpose of indicating that it is to be learnt from the Father.

"It having been declared before that it is the Preceptor whose function it is to teach the Veda, why is it that the boy is now spoken of as acquiring the Veda and 'heritage' *from his father?*"

The answer to this is as follows:—For him whose Father is living, the Father himself is the 'Preceptor.' It is only when the Father is not living, or when he is somehow incapacitated, that another person may act as the 'Preceptor.' By the appointing of another man as the 'Preceptor,' the Father's title to act as one ceases. But, whether the Father himself teaches his son or some one else teaches him, it makes no difference.

Some people have urged the following argument—"In connection with the Upanayana, it has been laid down as a compulsory duty that the 'gift should consist of some very superior thing' (Gautama, 25.6); from which it is clear that the function is to be performed by some one else (and not by the Father himself)."

This is not right. That the Fee should consist of a very superior thing is an Injunction in connection with the Upanayana, the Initiatory Rite; and whether the Initiator is the Father or some other Preceptor, neither of these persons requires any incentive to perform this function; and fees are paid only as incentives to service; nor is any incentive necessary in a case where the person engages in the work under the influence of some other form of prompting. For these reasons, the term 'Fee' in the context in question, being found incapable of conveying the sense of *an incentive to work*, must be taken as standing for some such gift as is made for the purpose of some transcendental results, just like the giving of gold. And it is the Father who should make the Boy the owner of enough wealth to enable him to make a gift of the 'superior thing.'

If one were to insist upon the following argument—"it is not possible for the term *fee* to be used in any sense other than what is paid as an incentive to serve, and so long as a word can be taken in its primary sense, it cannot be right to have recourse to any secondary signification,"—then, in that case, the said Injunction of the Fee will have to be regarded as applying to such cases where, as in the case of Satyakāma Jābāla, neither the Father is alive, nor is there any other Preceptor appointed as the Father's substitute, and where the Boy presents himself (to a Teacher) for Initiation. And it has been already explained that such a boy, having passed his childhood, is fully entitled to have his sacraments performed for himself.

Thus, in both cases, it is the Father's function; he may do the initiating himself or get it done by another Preceptor.

'*Inclined*'—*i.e.*, who is inclined towards entering the life of the Householder,—and not him who is going to be a life-long student, even though the latter may be returning home simply for the sake of obeying the rule regarding the completion of study.

'*Adorned with garland*'—this is meant to include all the details that have been laid down by the authors of the *Gṛhyasūtras* in connection with the '*Madhuparka*' offering.

'*Seated upon a couch*'—seated upon a valuable sofa.

'*With the cow*'—*i.e.*, with the '*Madhuparka*' offering. The offering of the cow in the '*Madhuparka*' has been prescribed as an optional alternative; hence the term 'cow' here stands for that particular act (of *offering*) which is done by means of the cow.

'*Shall honour*'—this is the duty of the Father or the Preceptor.

'*First*'—*i.e.*, before marriage.

'*Inclined*'—*i.e.*, lying down upon the couch for the purpose of receiving the offering.

'*By the strict observance of his duties*'—this is a super-

fluous reiteration ; and it makes no difference whether it is construed with 'acquiring the Veda and his heritage,' or with 'shall honour.'—(3).

VERSE IV.

THE TWICE-BORN PERSON, HAVING, ON BEING PERMITTED BY THE PRECEPTOR, "BATHED" AND "RETURNED" ACCORDING TO RULE, SHALL TAKE A WIFE OF THE SAME CASTE AS HIMSELF, WHO IS ENDOWED WITH SIGNS.—(4).

Bhāṣya.

Even on the completion of the observances relating to Vedic Study, the Boy shall "bathe" only when '*permitted by the Preceptor.*' '*Bathing*' here stands for a peculiar sacrament prescribed in the *Gṛhyasūtras*, as the limit for the observances of the Religious Student. Why the term 'bathing' is used in this figurative sense we have already explained above.

'*Having returned*'—*i.e.*, having gone through a particular consecratory rite consisting of the offering of the *Madhuparka*, etc., as laid down in the *Gṛhyasūtra*, and having returned from the Preceptor's home to his Father's home.

All this has been mentioned as supplementary to the Injunction contained in the term '*shall take*,' being already known from other sources. The 'return' spoken of here is not a part of the 'marriage.' Hence for him who has learnt the Veda in his Father's house, though there can be no 'Return,' yet marriage is done.

Some people take the 'Return' to mean that Bath which forms part of the marriage rites. Against this view it might be argued that the participial ending '*ktvā*' (in '*snātvā*') clearly indicates that the two (Bath and Return) are entirely different. But that ceremony of 'Return' which consists in 'bathing' and which forms part of the marriage rite, is going to be described later ; where a particular form of 'Bathing' with its details is found laid down. [Hence the 'Return'

mentioned in the present verse cannot be regarded as part of Marriage.]

Or, the term '*Return*' may be taken as intended to connote *the renouncing of restraints and observances.* In that case, '*returned*' would mean 'having resumed the former condition free from all restraint.' Special stress is laid upon the *renouncing of restraints* in this connection, because the observances and restraints imposed upon the Religious Student are exceptionally hard, which is not the case with the other subsequent stages of life.

'*According to rule*'—this is to be construed like the term 'in strict accordance with his duties' (of the preceding verse).

'*The twice-born person shall take a wife*'— 'Shall take' constitutes the injunction of marriage. Marriage is a sacramental rite, a refining process, as is indicated by the Accusative ending in '*bhāryām.*'

"But before marriage there does not exist such a thing as *wife* for whom the refinement could be effected in the same manner as ornamentation by collyrium is done to the Eye. In fact, it is by means of marriage itself that the *wife* is brought into existence."

In the case of the sacrificial post, we find such injunctions as the 'sacrificial post shall be cut,' and that same piece of wood becomes the *post* on which the refining process of *cutting*, &c., has been performed. Exactly in the same manner it is by means of the refining process of marriage performed upon her that the person becomes a 'wife.'

The word 'marriage' denotes the *taking hold of the hand*, which forms the principal factor in the ceremony. To this effect we have the assertion— 'marriage is taking a wife, *i.e.*, the taking hold of the hand;' and in this work also marriage is spoken of as 'the sacrament of taking hold of the hand' (verse 43 below). The offering of parched grain and such other rites are the subsidiary details (of Marriage); and all this may be learnt from the *Gṛhyasūtras.*

Later on (in verse 8) we read—'one shall not marry a *maiden* with golden hair, &c., &c. ;'—and from the use of the term ' maiden ' there it is clear that marriage is a sacrament for maidens, and not for any and every woman ; and we are going to explain later on that in the present context the term ' maiden ' stands for *the female who has had no intercourse with a male.*

' *Of the same caste as himself*'—*i. e.*, belonging to the same caste.

' *Endowed with signs.*'—The term ' *signs* ' stands for the colour of the complexion, lines on the body, moles and such other marks which are indicative of unwidowed life, offspring, wealth, and so forth,—which may be learnt from the science of Astrology.—' *Endowed* '—*i.e.*, equipped—'with these signs ; ' *i.e.*, bearing auspicious marks. Even though indicators of evil are also called ' signs,' yet since what is mentioned here is, that one should marry a girl with these signs, it follows that what is meant is the girl with good, auspicious, signs. In fact, the term, ' *lakṣaṇa*,' ' sign, ' is used in ordinary parlance in the sense of desirable signs ; *e.g.*, men and women are spoken of as ' endowed with signs ' which means that they bear auspicious marks.

What we have to consider in this connection is the question of *title* (Who is entitled to marry ?).

Since the Injunction of marriage enjoins a sacrament, a consecration, it comes to be performed just like the Laying of Fire ; and just as the Laying of Fire serves, through the *Āhavanīya* and other fires, the purposes of compulsory and voluntary acts, and hence it comes to be performed for the bringing into existence of the *Āhavanīya*, &c., as subsidiary to those acts,—so the Marriage also brings into existence the ' Wife,' and through her serves the fulfilment of the visible and unvisible ends of man. For example, when desire for sexual intercourse arises in man, there arises the possibility of his having recourse to any and every woman ; but intercourse with maidens and wives of other men being pro-

hibited, the said desire comes to be accomplished only through one's own married wife [The married wife thus serves a visible end]. Then again, there is the saying that 'every religious act shall be done by the husband and wife together,' which shows that it is only as accompanied by his wife that man is entitled to the performance of religious acts; and thus it is clear that the accomplishment of the invisible (transcendental) purposes of man also is dependent upon the wife.

In connection with this subject, some people make the following observations:—"As just described, persons, with their sexual desire aroused, have, of their own accord, their marriages done for the purpose of accomplishing their visible ends; and after they have married, they happen to perform certain religious acts; and in this case, the marriage might thus turn out to be of use in the fulfilment of religious acts. But in a case where a man's desire for intercourse with women has entirely ceased, there is no marriage at all;—there being no marriage, the man is not entitled to the performance of religious acts;—in the absence of such title, the non-performance of acts shall involve no sin;—consequently, there need be nothing reprehensible in the conduct of the man who does not take to the Householder's life and does not perform any religious acts conducive to the ends of man."

This, however, is not right. Religious acts are as much conducive to the fulfilment of man's purpose as sexual desire is. In fact, every man engages in activity only for the accomplishment of some purpose of his. If this were not so (*i.e.*, the entrance into the Householder's state were not essential), then there would be no room for such assertions as 'desisting for a year from entering into the Householder's state, &c., &c.' We shall explain this fully under Discourse VI, in connection with the question of option regarding the Life-stages.—(4)

SECTION (3).—MARRIAGEABLE GIRLS.

VERSE V.

SHE WHO IS NOT A "SAPIṆḌA" OF ONE'S MOTHER, NOT OF THE SAME "GOTRA" AS HIS FATHER, AND WHO IS NOT BORN OF (UNLAWFUL) INTERCOURSE—HAS BEEN RECOMMENDED FOR MARRIAGE.—(5)

Bhāṣya.

The text proceeds to show what sort of maiden should be married.

'*She who is not a sapiṇḍa of one's mother, and who is not of the same gotra as his Father, has been recommended for marriage.*' The term '*sapiṇḍa*' indicates the relations on the mother's side. According to another Smṛti, women are called the "mother's sapiṇḍa" only up to three steps of relationship. But, as a matter of fact, marriage with relatives on the mother's side is permitted beyond not the *third*, but the *fifth*, step of relationship. Says Gautama (4—3 and 5)—'Beyond the seventh step of relationship on the Father's side and beyond the fifth step on the mother's side.' Thus, inasmuch as the term '*sapiṇḍa*' cannot be taken here in its literal sense (of relation within *three* steps of relationship), it has to be explained, in accordance with other *Smṛtis* (such as Gautama), as standing for 'mother's relation.' The meaning thus comes to be—'She who is not born of the mother's family;' and the limit of *relationship* is to be taken as prescribed by Gautama. So that one should not marry the girl who is descended either from his maternal grandfather or great-grandfather, up to five steps downwards, on account of the closeness of relationship among the descendants of these. Hence the mother's sister, the daughter of the mother's sister, as also those descended from the maternal great-grandmother, all these become excluded, on the ground of all of them being 'relations.'

'*She who is not of the same gotra as his Father.*'—The term '*gotra*' has been declared to stand for the descendants of

Vashiṣṭha, Bhṛgu, Garga and the rest.—'*Of the same gotra*' means *belonging to same gotra*. That is, a 'Vashiṣṭha' girl cannot be married by a 'Vashiṣṭha' boy; nor the 'Garga' girl by a 'Garga' boy.

In the *Vashiṣṭha* (Dharmashāstra), there is prohibition also of the girl belonging to the same *gotra* as one's mother. It says—'If the twice-born person marries a girl of the same *gotra* or the same *Pravara* as himself, he shall renounce her and perform the penance of the Chāndrāyaṇa; so also if he has married the daughter of his maternal uncle, or a girl of the same *gotra* as his mother.'

Gautama says—'There is marriage between parties not having the same *Pravara*' (4.2); so that if the *Pravara* is different, there may be marriage, even though the *gotra* happen to be the same.

This, however, is not right; because another Smṛti (Yājnavalkya) has prohibited both—'one should marry a girl born of a *different gotra and Ṛṣi*' (Achāra, 53),—where '*Ṛṣi*' stands for 'pravara.'

"But how can a girl be born of the same *Ṛṣis* when her *gotra* is different?"

Why may this not be possible when the *Smṛti* distinctly speaks of it? This subject is one that falls entirely within the purview of *Shruti and Smṛti*, and is beyond our perception; so that there could be no incongruity (in what is directly asserted in the *Smṛti*).

"What are '*pravaras*,' after all?"

Well, you are asking too little; you might as well ask—'What is a Brāhmaṇa?' 'What is a gotra?' In fact, just as the generic character of 'man' being equally present in all men, the 'Brāhmaṇa' and the rest constitute the particular species included under that generic character,—exactly in the same manner, the generic character of '*Brāhmaṇa*' being common among a number of men, '*Vashiṣṭha*' and the rest come in as specific sub-divisions; and related to each '*gotra*' there are a few names of '*Ṛṣis*;' and the person who be-

longs to a certain '*gotra*' has to connect himself with these Ṛṣi-names, which are called his '*pravara*.' This same is the meaning of the term '*pravara*' in connection with the prohibition of marriage.

The writers of Sūtras have mentioned the *pravaras* along with each distinct *gotra*, in such words as—'such and such are the *pravaras* of the person belonging to such and such a *gotra*.' As for the distinct *gotras*, these are duly remembered by the persons born in those *gotras* themselves—'we belong to the '*Parāshara-gotra*,' 'we belong to the *Upamanyu-gotra*,' and so forth. Though, like their *gotra*, people remember their *pravaras* also, yet inasmuch as the number of *pravaras* is large, it was thought that people might forget them, and hence the Smṛtis were written for the purpose of mentioning the *pravaras* connected with each of the *gotras*. As for the *gotra*, save that people themselves remember it, there is no other indicative in the form that 'he who is like this and that belongs to such and such a *gotra*.' All that has been declared in connection with *gotra* is that persons belonging to the same *gotra* must belong to a common stock and a common caste.

This diversity of *Gotra* and *Pravara* is found only among Brāhmaṇas, not Kṣattriyas and Vaishyas. Say the authors of the *Kalpasūtra*—'that of the Kṣattriya and the Vaishya is determined by that of their priests.' On the ground of this Kalpasūtra-statement occurring in the section dealing with *Pravara*, it might be construed to be a denial of *pravara* only, which might be understood to apply to those two castes also by reason of particular *gotras* having been mentioned in relation to them. But, in reality, there are no *gotras* mentioned in connection with them.

"Under the circumstances, what sort of restriction would there be on the point of relationship, in connection with marriages?"

Our answer is as follows:—The rule of Gautama (4. 3), that 'it should be beyond the seventh step among the relations

on the father's side,' is common to all castes (and this would supply the necessary limitation).

In the present verse also the term '*not of the same gotra*' means 'who is not a *Sapiṇḍa*;' and, just as the term '*sapiṇḍa*,' in the preceding phrase, so the same term here also, would be taken as standing for 'relations;' and in this way we secure the exclusion of girls descended from the father's sister, as also of other girls descended from one's great-grandfather, up to the seventh step. And it is only persons up to the seventh step of relationship that have been called '*sapiṇḍa*.'

Others have explained '*gotra*' to mean *family*. And in this case, there is no need for any limit; there can be no marriage among parties who know each other as 'belonging to the same family.' In accordance with this view also the term '*asapiṇḍā*' has to be construed twice over; so that, as before, the daughter of the father's sister and others become excluded.

"But, according to this view, the exclusion of girls belonging to the same *gotra* and having the same *pravaras* becomes difficult. As among these there is no such idea as that 'we belong to the same family.'"

The answer to the above is that this difficulty is sought to be explained by a reference to tradition. There is a tradition that 'Vashiṣṭha and others like him are the prime progenitors of families, and persons descended from them and belonging to their *gotra* are the *Pravaras*, who were their sons and grandsons endowed with excellent austerities and learning and vastly famous.' [And in this sense 'persons belonging to the same *gotra* and having the same *pravaras*' may be regarded as 'belonging to the same family.'] In other *Smṛtis* also we find the same rule.

The following facts, however, have to be borne in mind in this connection:—In the phrase, 'having the same *pravaras*,' the *sameness* is in regard to the *names*, not the

mere *number*, of *Pravaras* ; and the question arises, whether the prohibition applies to all cases where all the Pravara-names are the same, or only to those where even one name happens to be common. If the whole set of names constitutes the '*pravara*,' then there is no 'sameness of Pravara' in a case where a few names are common but others are different, and hence the 'set of names' in the two cases becomes different ; so that the prohibition would not apply to such a case ; and marriage could take place between the *Upamanyus* and the *Parāsharas*, whose *gotras* are different,—one belonging to the *Gotra* of Upamanyu, and the other to the *gotra* of Parāshara,—but there is difference in their '*pravaras*,' in the sense noted above ; because for the '*Upamanyu gotra*' the *Pravaras* are 'Vashiṣṭha, Bharadvāja and Ekapāt,' while for the '*Parāshara gotra*' they are 'Vashiṣṭhya, Gārgya and Parāsharya.' If, on the other hand, only one name constituted the 'Pravara'—and not the whole set, then the prohibition would apply to even such cases where a single name happens to be common. *E.g.*, when it is said '*Māṣa* grains should not be eaten,' one ceases to eat even mixed *Māṣa* grains.

What, then, is the right view ?

The right view is that single names constitute '*pravara* ; it is in accordance with this that we find such usage as '*ēkam vṛṇītē*,' '*dvau vṛṇītē*,' '*trīn vṛṇītē*,'—where there is co-ordination between 'one,' 'two' and 'three' with the '*Pravara* ;' and it is said that 'there should be no marriage even when one pravara-name is common.'

The mention of the 'twice-born person' is merely indicative ; as for the *Shūdra also* there is no marriage up to seven grades of relationship on the father's side, and five on the mother's side.

'*Marriage*'—*i.e.*, taking to wife.

'*Recommended*'—enjoined with commendation.

'*Who is not born of (unlawful) intercourse*,' *i.e.*, who is born directly from her lawful father. '*Niyoga*' (begetting of off-

spring by the widow) having been permitted, tha girl who would be born under that form would not be excluded by the foregoing qualifications; hence she is separately excluded by the term '*who is not born of unlawful intercourse*;' which means that one should not voluntarily marry a girl born of 'Niyoga,' because she is born of unlawful intercourse.

Others read '*Amaithunē*' (for '*Amaithunī*'), and explain it to mean that the girl described has been recommended as an associate at religious functions, and *not for sexual intercourse.*

And such a prohibition would be by way of eulogy; the sense being—'if one marries a girl with these qualifications, she fulfills his religious functions, even though there be no sexual intercourse.'

VERSE VI.

IN FEMALE CONNECTION ONE SHOULD AVOID THESE (FOLLOWING) TEN FAMILIES,—EVEN THOUGH THEY BE GREAT AND RICH IN THE POSSESSION OF CATTLE, GOAT AND SHEEP AND GRAIN.—(6).

Bhāṣya.

This verse is a deprecatory exhortation, supplementary to the Prohibition coming later.

'*Rich*' denotes *prosperity*.

'*Possession*'—*property*.

'*Though great*'—*high*.

The possessions are further specified—'*in the possession of cattle, &c., &c.*' The affix '*tas*' in '*gojāvidhanadhānyataḥ*' has the force of the Instrumental; the construction being—'*gojāvidhanēna-dhānyēna.*' The term '*possession*' has been added for the purpose of qualifying '*cattle*,' etc., the sense being 'cattle and the rest, which constitute *possession*.'

'*Grain*' stands for property in the shape of *kūṭa* (?)

'*Female-connection*'—*i.e.*, Marriage—the compound being construed as 'the connection for the purpose of obtaining a female mate.'—(6)

VERSE VII.

SUCH FAMILIES AS—(1) THAT IN WHICH THE SACRED RITES HAVE BEEN ABANDONED, (2) WHICH IS MALE-LESS, (3) WHICH IS DEVOID OF THE VEDA, (4) MEMBERS OF WHICH ARE WOOLLY AND SUBJECT TO (5) PILES, (6) PHTHISIS, (7) DYSPEPSIA, (8) EPILEPSY, (9) LEUCODERMA, AND (10) LEPROSY.—(7)

Bhāṣya.

'*That in which the sacred rites*'—the natal and other sacraments—'*have been abandoned*'—neglected; *i.e.*, in which the consecratory rites as also the compulsory 'Five Sacrifices,' etc., are not performed.

'*Male-less*'—productive of females; *i.e.*, in which, as a rule, only female, not male, children are born.

'*Devoid of the Veda*'—destitute of Vedic study.

'*Romashārshasam*'—This copulative compound mentions two kinds of families. '*Romasha*,' '*woolly*,'—*i.e.* the members of which have their arms and limbs covered with much and long hair. '*Piles*'—fleshy protuberances in the anus, which being a disease, are extremely painful.

'*Phthisis*'—the disease of consumption.

'*Dyspepsia*'—slow-digestion: by which the food eaten is not properly digested.

'*Epilepsy*'—leading to loss of memory and other cognate troubles.

'*Leucoderma*'—white spots on the body, with holes.

'*Leprosy*'—is well-known.

All these words—beginning with '*romasha*'—are names of particular diseases, and are to be taken as ending in possessive affixes.

Older commentators have explained that the prohibition herein contained is based entirely upon ordinary visible considerations: As a matter of fact, bipeds inherit the peculiarities of their mother's families; hence, children born of mothers belonging to families that have 'abandoned the sacred rites,' etc., etc., would be prone to the same defects;

and diseases are apt to be infectious; works on medicine having declared that 'all diseases, with the sole exception of Diarrhœa, are infectious.'—(7)

VERSE VIII.

HE SHOULD NOT MARRY A MAIDEN WITH TAWNY HAIR, NOR ONE WITH SUPERFLUOUS LIMBS, NOR ONE WHO HAS DISEASE, NOR ONE WHO HAS EITHER NO HAIR OR TOO MUCH HAIR, NOR ONE WHO IS GARRULOUS, NOR ONE WITH REDDISH EYES.—(8)

Bhāṣya.

The prohibition in the preceding verse was with regard to the family of the bride; while that in the present verse pertains to her body.

The girl whose hairs are of either tawny or golden colour is called '*kapilā*.'

'*With superfluous limbs*'—*e.g.*, having six fingers.

'*Who has disease*'—who is suffering from many diseases, or is overtaken by some incurable disease;—the possessive affix having the sense of *many* or of *permanence*.

'*Who has no hair*'—'*loman*' standing for *hairs* in general also. What the present qualification has in view, however, is the entire absence of hair in the arm-pits and between the thighs.

'*Garrulous*'—who talks much and disagreeably, when it is necessary to speak very little.

'*With reddish eyes*'—Whose eyes are red, on account of some disease.—(8)

VERSE IX.

NOR ONE BEARING THE NAME OF AN ASTERISM, OR A TREE, OR A RIVER; NOR ONE HAVING HER NAME AFTER A LOW CASTE OR A MOUNTAIN; NOR ONE NAMED AFTER A BIRD, A SERPENT OR A SLAVE; NOR ONE WITH A NAME INSPIRING TERROR.—(9)

Bhāṣya.

'*Asterism*' is constellation; one who bears the name of one of these; such as '*Ārdrā*,' '*Jyēṣṭhā*,' and the like.

'*Bearing the name of a tree*'—such as 'Shimshapā,' '*Āmalakī,*' and so forth.

'*River*'—the Gangā and the Yamunā; she who bears these names.

The term "*ṛkṣavṛkṣanadī*" is to be expounded as a copulative compound; which with the following term '*nāman*' forms a genitive *Tatpuruṣa* compound; and these, along with the term 'nāman' repeated, form a *Bahuvrīhi* compound; the repeated term '*nāman*' being dropped.

'*Having her name after a low caste*'— such as '*Barbarī*' '*Shabarī,*' and the like.

'*Mountains*'—such as the Vindhyā, the Himālaya, and the rest.

This compound ('*parvatanāmikām*') also is to be expounded as the former; and has the '*ka*' affix added to it.

'*Named after a bird*'—such as '*Shukī*' '*Sārikā,*' and the like.

'*Serpent,*' snake; one who is named after it; such as '*Vyālī,*' '*Bhujangī.*'

'*Slave*'— such names as '*Dāsī,*' '*Bālī.*'

'*Inspiring terror*'—that which causes fear; such as *Ḍākinī,*' '*Rākṣasī.*'

VERSE X.

ONE SHOULD MARRY A FEMALE WITH A FAULTLESS BODY, BEARING AN AGREEABLE NAME, HAVING HER GAIT LIKE THAT OF THE SWAN OR THE ELEPHANT, HAVING FINE HAIR ON THE BODY AND THE HEAD, AND FINE TEETH, AND WITH TENDER LIMBS.—(10)

Bhāṣya.

One whose body is free from defects is called '*avyaṅgāṅgī*;' the term '*avyaṅga*' standing for *freedom from defects*; just like such other words as '*pravīṇa,*' '*udāra,*' and the rest. Since the term '*avyaṅga,*' etymologically, means 'free from defects in the limbs,' the second '*aṅga*' must be taken as standing for the *whole body*; hence the epithet '*avyaṅga*' denotes *fulness or comeliness of the bodily form.*

'*Saumya*,' 'agreeable'—it has been laid down in this book that the names of women should be sweet-sounding and easy to pronounce.

She who moves like the swan or the elephant. That is, one whose gait is as elegant and languid as that of the swan or the elephant.

The term '*tanu*,' '*fine*,' here does not stand for '*small*;' it means moderate. Just as the girl who is neither fat nor lean is called '*tanvaṅgī*,' 'one with a fine body.'

'*Mṛdvaṅgī* is one whose limbs are *tender*, not hard or rough.

Such a female '*one should marry*.' '*Female*' here must be taken to stand for the *maiden*, as it is the maiden that is being spoken of in the context.

"If that is so (if this verse also refers to the *maiden*), then the prohibition contained in verse 8 regarding 'one who has no hair, &c.,' is superfluous; as the positive injunction, contained in the present verse, implies that 'one who is not as here described should not be married.'"

True, that is so; the same fact when stated by means of two verses—affirmatively in one and negatively in the other—becomes clearly understood.

In the present context, the term 'maiden' is used in the sense of a woman who has not experienced sexual intercourse. Says Vashiṣṭha—'One should acquire a wife who has had no sexual intercourse and who is similar to himself.' But one who has been 'consecrated' (by marriage) by one man is no longer capable of being 'consecrated' by another; as there can be no doing of what has been already done. So that, if a girl has been married, and her husband goes away before she has had intercourse with him,—if she happens to be a loose woman, she cannot be married to another person, even though she is still a '*maiden*' (in the technical sense); and it is such a maiden that is mentioned in the words of Vashiṣṭha quoted above. In another work also it is said—'One should marry a female, never before married by another person, who

is younger than himself and has brothers' (Yājñavalkya, *Āchāra* 52).—(10)

VERSE XI.

THE WISE MAN SHALL NOT MARRY ONE WHO HAS NO BROTHER, OR WHOSE FATHER IS NOT KNOWN; FOR FEAR OF HER HAVING THE CHARACTER OF THE "APPOINTED DAUGHTER."—(11)

Bhāṣya.

She who has no brother,—such a girl one should not marry,—'*for fear of her having the character of the appointed daughter*;' *i.e.*, by reason of her being an 'appointed daughter;' *i.e.*, by reason of there being the doubt that the girl's father might have performed those rites that would have made her an 'appointed daughter.'

"Why should such a doubt arise at all?"

Such a doubt would arise if the girl's father is not known, having died or having gone away to a foreign country. Under such circumstances, the girl is given away in marriage either by her mother or by other members of her father's family. Since it is laid down that when the girl has reached the marriageable age, if her father happen to be absent, she shall be given away in marriage by the said relations. The exact rule on this point we shall quote later on. If the father is known, however, there is no fear of the girl being an 'appointed daughter;' as he will himself declare whether or not she has been 'appointed.'

'*Or*' in the text should be taken in the sense of 'if;' the sense being that 'if the father is not known, the girl should not be married.'

Others have taken the two clauses as formulating two independent prohibitions: (*a*) 'If the father is not known'—*i.e.*, if it is not known from whom she is born; this being a prohibition of marrying the girl of unknown parentage;—and (*b*) the next prohibition is to be construed as 'one should not marry the girl who has no brother, for fear of her being an ap-

pointed daughter.' They further point out that the latter phrase, 'for fear of her being an appointed daughter,' cannot be construed with the clause, 'if her father is not known.'

In the whole of this section on Marriage, wherever the prohibition is not based upon grounds that are not perceptible—*e.g.*, 'one should marry a maiden who is not his father's *sapiṇḍa*,' etc. (when the grounds of interdiction are trascendental, not perceptible, as in the case of the prohibition of marriage with a diseased girl, etc.),—if the prohibition is disobeyed, the 'marriage' itself remains unaccomplished. Hence, if one happens to marry a girl belonging to the same *gotra* as himself, the marriage, even though performed, would be as good as *not performed*; and this for the simple reason that the character of 'marriage' is determined by scriptural injunction,—just like the character of the 'Fire-laying' rite; and, hence, a transgression of the injunction means the non-accomplishment of the Rite. In the case of Fire-laying, it is found that if there is omission of any subsidiary detail, the *Āhavanīya*' and other 'Fires' are not accomplished; similarly, a girl that belongs to the same '*gotra*' as a man can never become the 'wife' of that man. Hence it has been ordained that such a girl, even though she may have gone through the sacramental rites, shall be given up. Further, in connection with such marriages, Vashiṣṭha and other revered writers have prescribed specia lexpiratory rites. Even though, in reality, what such a marriage involves is only a discrepancy in the Rite caused by the transgression of one of the interdictions relating to a subsidiary detail,—and it does not involve any sin on the part of the man,—yet the Expiratory Rite has to be performed, in view of its being directly enjoined by the scriptures. Or, we may take it thus that what is prohibited is 'intercourse' with a girl of the same '*gotra*,' and the Expiatory Rite relates to the series of acts perpetrated by the man (in the form of the marriage-ceremonies.)

As regards the prohibition of marriage with girls belong-

ing to families that may have dropped the sacred rites and so forth,—it is based upon perceptible grounds ; and, hence, when such girls are married, the 'marriage' is duly accomplished, the girl actually becomes the man's 'wife,' and she shall not be given up. It is in view of this fact that in verse 6, we have the laudatory epithet 'even though they be great,' which draws a line of distinction between the two sets of prohibitions. Such also is the custom among all cultured people: they do occasionally marry girls 'with tawny hair,' etc., but never one that belongs to the same *gotra*.—(11)

VERSE XII.

FOR 'TWICE-BORN MEN' A GIRL OF EQUAL CASTE HAS BEEN RECOMMENDED FOR THE FIRST MARRIAGE-SACRAMENT. FOR THOSE, HOWEVER, WHO TAKE TO IT THROUGH MERE DESIRE, THESE (FOLLOWING) SHOULD BE REGARDED AS PREFERABLE IN DUE ORDER.—(12)

Bhāṣya.

In verse 4, we had the wrds 'the twice-born person should take a wife,' where the *wife* has been spoken of by means of a word ending in the Accusative, which makes the *wife* the *primary*, and the *marriage* the *secondary*, object ; and yet the singular number (in 'wife') is meant to be duly significant ; since it forms part of the predicate of the sentence ; just as we have in the case of the assertion, 'he cuts the *sacrificial post*.' In the case of a thing whose character is determined and known from other sources,—if such a thing happens to be referred to in connection with the Injunction of some other act, it is always understood to be referred to exactly in the form in which it has been known ; *e.g.*, in the case of the injunction, 'wash the cup ;' and this for the simple reason that all 'references' are based upon what is previously known. Thus, in connection with the 'cups,' their *number* is already known from such statements as 'at the morning-extraction the Adhvaryu takes up *ten* cups ;' their use also is already known from the statement, 'libations are poured with the

cups ;' hence, in the subsequent statement, 'wash the *cup,*' no significance is attached to the singular number in the word 'cup,'—this statement being construed in connection with what is already known about it. In the present instance, on the other hand, the thing concerned—the 'wife'—is one whose character has not been determined anywhere else ; in fact, it is only from the present text that we derive our knowledge of what the 'wife' is ; hence, we understand it exactly as it is here described'; so that due significance is to be attached to the number, just as much as to the basic noun itself. All this we shall discuss with detailed arguments under discourse V.

Thus then, due significance being attached to the (singular) number (in the word 'wife,' as used in verse 4),—if one happens to marry a second time, even though the marriage-rites might be duly performed, she does not become a 'wife;' just as when one *Āhavanīya* is already there, the second fire, even though duly kindled, does not become '*Āhavanīya.*' But, under certain circumstances, the taking of a second wife is considered desirable ; and it is in connection with this second marriage that we have the rules propounded in this and the following verses. It is in view of this that Gautama has said—' If one's wife is endowed with virtue and offspring, one should not take another ; in the event of failure on either of the two points, one may have another.'

'*Of equal caste,*'—*i.e.*, of the same caste.

'*For the first,*'—first of all ; *i.e.*, for one who has not taken a wife from a different caste ; '*has been recommended.*'

Having married a girl of his own caste, if the man finds that she does not inspire his love ; or if the act of child-begetting is not fulfilled,—then there comes about the man's desire for another wife ; and then *these*—going to be mentioned below—'*are to be regarded as preferable*'—superior—on the strength of the scriptures.

This, then, is an exception to the rule regarding having only *one* wife, as also to that of having a wife from one's own caste.

Objection :—"The restriction appears to be upon the taking of a second wife from one's own caste; as the plurality (of wives) does not appear to be sanctioned regarding girls of one's own caste."

Answer—All that the present text permits is the exceeding of the number 'one.' And, if what is sanctioned is the exceeding of it by means of marrying a girl of a different caste,—what is there that would prevent one's marrying (again) a second girl of his own caste? It is for this reason that what Gautama has declared applies equally to all—'if there is failure in regard to either of the two, one may take another wife.' In the following verse also we read, 'she and *one of his own caste*,' where also the second wife from one's own caste is permitted.—(12).

VERSE XIII.

FOR THE SHŪDRA, THE SHŪDRA GIRL ALONE HAS BEEN ORDAINED TO BE THE WIFE; FOR THE VAISHYA, SHE AS ALSO THE GIRL OF HIS OWN CASTE; FOR THE KṢATTRIYA, THOSE TWO AS ALSO THE GIRL OF HIS OWN CASTE; AND FOR THE BRAHMAṆA THOSE THREE AS ALSO THE GIRL OF HIS OWN CASTE—(13).

Bhāṣya.

There being a distinction of castes, 'one's own caste' constitutes the (upward) limit. Just as for the Brāhmaṇa, there are Kṣattriya and other wives, so it would seem as if for the Shūdra also there would be wives belonging to the lower orders of 'washer-woman and carpenter.' In order to preclude this possibility, the text lays down the restriction that the *Shūdra* can have a wife from his own caste only. A wife of the higher caste is precluded by the qualifying phrase, 'in due order,' in the preceding verse.

'*She*'—*i.e.*, the Shūdra woman—'*and girl of his own caste*'—*i.e.*, the Vaishya woman—'for the Vaishya.'

'*Those two*'—the Vaishya woman and the Shūdra woman,—'*and the girl of his own caste*'—'*for the Kṣattriya.*'

Similarly, '*for the Brāhmaṇa.*'

The right order would appear to be that the verse should begin with the '*Brāhmaṇa*;' but it begins with the '*Shūdra*,' which only goes to lend strength to the aforesaid notion (that a wife of the higher class is not permitted).

In this connection, it has been declared that 'what is meant by the text is that there should be *option* in order, and not a combination of all (the several kinds of wives).'—(13)

VERSE XIV.

UNDER NO CIRCUMSTANCE WHATSOEVER HAS A ŚHŪDRA WIFE BEEN ORDAINED FOR THE BRAHMAṆA AND THE KṢATTRIYA,—EVEN THOUGH THESE BE PLACED IN PERIL.—(14)

Bhāṣya.

Even when the Shūdra girl is extremely handsome, and the *Brāhmaṇa* or *Kṣattriya* bridegroom is in the 'tenth stage' of his life,—he should never marry the Shūdra girl.

On this point, a descriptive phrase is added—'*under no circumstance whatsoever*'—*i.e.*, in no story at all—'*has been ordained*'—described.

'*In peril*'—Even in the greatest distress.

In the preceding verse, the *Shūdra* wife has been permitted, and here she is prohibited. Hence there should be option.

"Option is permissible only when there is possibility of the two courses being adopted at one and the same time, and both courses are equally sanctioned by scriptural injunctions; and it cannot be permitted when a course of action is open to one only under the influence of passion, while it is prohibited by scripture. In the case in question, the taking of a Shūdra wife is not sanctioned by scripture, it is possible only under the influence of passion; and all that the foregoing verse means is that the marriage of a Shūdra girl under the influence of passion is not entirely prohibited; hte prohibition, on the other hand (contained in the present

verse), is purely scriptural. Hence the conclusion is that the *Shūdra* girl should not be married at all. It is in view of this that Yājñavalkya (*Āchāra*, 56) has declared.—' It is said that twice-born persons may take Shūdra wives; but that is not my opinion.' "

Our answer to the above is as follows:—In all cases, option is admitted only in view of the likely futility of the injunction (of one or the other course of action). If the *Shūdra*-wife were absolutely prohibited, then the *Kṣattriya* and *Vaishya* girls alone would have been mentioned as permitted (to the Brāhmaṇa) in times of peril ; and in that case, the counter-exception (mentioned in 13), as also the prohibition (contained in 14), would both be superfluous ; as the marrying of the girl of one's own caste would have been already secured by the restrictive rule. Thus, then, since there is a clear incompatibility between the sanction (in 13) and the prohibition (in 14), the two should be regarded as optional alternatives.

" The presence of an option means that the agent may do what he likes ; and, as the marrying of the Shūdra girl (if one wishes to do so) would be already secured by the counter-exception (in 13), there would be no need for putting forward the prohibition (in 14) [as the not-marrying of the Shūdra girl is already deduced from the general rule of marrying within one's own caste]."

But the marrying of the *Shūdra* girl has not been left entirely to the wish of the agent, in the way in which the marrying of *Kṣattriya* and *Vaishya* girls has been ; in fact, it has not been permitted, except in times of very great distress.

From all this the following conclusion appears the right one to adopt :—The general rule regarding marrying a girl of one's own caste having already indicated, by implication, the impropriety of marrying girls of other castes,—that the Shūdra girl should have been prohibited again (in 14), already shows that the rule regarding not marrying girls of other

castes is not absolute; and since this rule is not absolute, it follows that in times of difficulty, or in the event of not finding a girl of his own caste, while the *Shūdra* girl shall never be married, those of the other two castes may be married.—(14).

VERSE XV.

TWICE-BORN MEN, MARRYING, THROUGH INFATUATION, A GIRL OF THE LOW CASTE, QUICKLY REDUCE THEIR FAMILIES, ALONG WITH THEIR OFFSPRING, TO THE POSITION OF THE SHŪDRA.—(15).

Bhāṣya.

This is a deprecatory exhortation, supplementing the foregoing prohibition.

'*Of the low caste*'—*i.e.*, of the Shūdra caste; the *Shūdra girl* being the subject of consideration; and further, because the statement ends with the assertion that the families along with offspring are reduced to the position *of the Shūdra.*

'*The twice-born men, through infatuation*'—*i.e.*, on account of folly arising from greed for wealth, or from lust,—'*reduce their families to the position of the Shūdra.*' That is, sons born of that wife become *Shūdras*, and so also grandsons and great-grandsons descended from them. Hence, it is added—'*along with their offspring*'—the term '*offspring*' standing for the line of descendants, consisting of sons, grandsons, &c.—(15).

VERSE XVI.

ONE WHO MARRIES A SHŪDRA GIRL BECOMES AN OUTCASTE,—ACCORDING TO ATRI AND TO THE SON OF UTATHYA; ACCORDING TO SHAUNAKA, BY THE BIRTH OF A SON; AND ACCORDING TO BHṚGU, BY HAVING CHILDREN FROM HER (ALONE).—(16).

Bhāṣya.

'*Shūdrāvēdi*' is one who acquires—*i. e.*, marries—a *Shūdra* girl.

'*Becomes an outcaste*'—*i.e.*, as good as an outcaste.

Such is the opinion of Atri, and of Utathya's son. The authorities have been mentioned with a view to inspire respect.

The first half of the verse is supplementary to the prohibition contained in the preceding verse.

'*According to Shaunaka, by the birth of a child.*' This is an entirely different rule. It presumes that marriage with a Shūdra girl is permitted, and then prohibits intercourse with her during her 'courses'; 'birth of a son' is possible only by having intercourse on the even days of the woman's period. Thus the meaning is that 'one should not have intercourse with his Shūdra wife during her courses.'

'*According to Bhṛgu, by having children from her.*' This also is a distinct rule by itself. '*Tadapatya*' is one who has only such children as are born of his *Shūdra* wife; and the character of such a man is called '*tadapatyatā.*' This is the opinion of *Bhṛgu*; which means that 'after one has begotten children from wives of the more respectable castes, he may have intercourse with the Shūdra wife.'

The mention of 'outcaste' here is only meant to indicate degradation; it does not mean that the man is to be actually treated as an 'outcaste,' as described under 11.182. All this we shall explain later on.—(16).

VERSE XVII.

HAVING PLACED A SHŪDRĀ WOMAN ON HIS BED, THE BRÂHMAṆA GOES TO PERDITION; AND HAVING BEGOTTEN A SON BY HER, HE FALLS FROM BRAHMAṆAHOOD ITSELF.—(17).

Bhāṣya.

This is a laudatory exaggeration.

If on the Shūdra wife he begets a son, *he falls from Brahmaṇahood itself*, *i.e.*, the son becomes a non-Brāhmaṇa. This also is a deprecatory exaggeration.

'*Son*'—is in the masculine gender. So that (in the preceding verse also) the term '*begetting of children,*' '*sutotpattyā,*' should be taken to refer to the *male* child; even though in the compound the word can be taken both ways—either as '*sutā*' in the Feminine, or as '*suta*' in the Masculine. It is with this view that we have pointed

out above that what is prohibited is intercourse with the woman on the even days of her 'period' (as it is only by intercourse on those days that a male child is born).—(17).

VERSE XVIII.

IF THE RITES PERFORMED BY ONE IN HONOUR OF DEITIES, PITṚS AND GUESTS ARE DOMINATED BY HER (HIS SHŪDRA WIFE), THEN THE PITṚS AND THE GODS DO NOT EAT OF THEM ; AND THE MAN DOES NOT GO TO HEAVEN.—(18)

Bhāṣya.

This prohibition pertains to all times.

Even if a Shūdra girl happens to be married, the rites, herein mentioned, should not be performed in a manner by which she might dominate them. That is to say, the Shūdra wife is not entitled to participate in the husband's religious acts, in the manner in which wives of the three higher castes are.

Since she is a 'wife,' it might be thought that she is so entitled ; and it is in view of the possibility of such notion being entertained that we have the present prohibition. The meaning thus is that when one is going to spend his wealth over some religious act, he need not seek her consent, in the way he seeks that of his wives of the twice-born castes ; in other cases, however—such as the expenses incurred for seeking prosperity and obtaining pleasure,—she is not to be disregarded. That she should be employed, like a servant, during the performance of *Shrāddha*, &c., is not prohibited ; *e.g.*, there would be no harm if she were to thresh corn and so forth ; but she should not be made to serve food and do such other acts.

'*Rites in honour of deities*' are (1) the *Dasha-pūrṇamāsa* and other sacrifices, and (2) the feeding of Brāhmaṇas in honour of Deities, as already explained by us under 2.189.

'*Rites in honour of Pitṛs*'—*i.e.*, Shrāddhas and offering of water-libations.

'*Rites in honour of guests*'—*i.e.*, the reception and feeding of guests, and offering them water for washing their feet, and so forth.

"The prohibition here put forth is already implied by the rule that wives of one's own caste should not be superseded by other wives."

Not so; because the rule speaks of the wife of the same caste being actually present. Hence people might be led to argue as follows—"If the wife of the Brāhmaṇa's own caste happens to be in her courses, or absent, then his Shūdra wife may preside over the rites, just like his *Kṣattriya* and *Vaishya* wives; further, the prohibition contained in the rule referred to pertains, not to her title to preside, but simply to the act of examining the clarified butter and so forth, which are done by the wife in accordance with the rule that the clarified butter used at sacrifices should be such as has been examined by the wife; and, as the rule simply mentions the general name 'wife,' it may be taken to mean that the act may be done by any wife that has been obtained."

And it is with a view to prevent this being done,—and of wives of different castes doing the said acts in the same way in which they are done by any one wife from among several wives of the same caste,—that we have the present prohibition.

The '*domination*,' by the wife is due to her being entitled to the act.

'*The deities and the Pitṛs do not eat of it*;'—this means that the acts become futile.

'*He does not go to heaven*;'—*i.e.*, if the guest takes food, the householder fails to attain Heaven, which he would attain as the result of his having fed his guests. '*Heaven*' here stands for all those rewards that have been described as proceeding from the 'honouring of guests,' and it is a reference to all that has been said under 3. 106.—(18).

VERSE XIX.

THERE IS NO EXPIATION FOR HIM WHO HAS DRUNK THE MOISTURE OF THE MOUTH OF A SHŪDRA WOMAN, WHO HAS BEEN TAINTED BY HER BREATH, AND WHO HAS BEGOTTEN CHILDREN ON HER.—(19).

Bhāṣya.

This is an exaggerated exhortation.

'*Vṛṣalīphēna*' is the moisture of her mouth ; he by whom this has been drunk is '*vṛṣalīphēnapīta* ;'—the past participial adjective '*pīta*' being put last by the analogy of such compounds as '*palāṇḍubhakṣita*,' and so forth.

If we adopt the other reading '*vṛṣalīpītaphēnasya*,' then the compound '*pītaphēnaḥ*' is to be expounded as '*pītaḥ pheno yasya* ;' and this, with the term '*vṛṣalī*' taken as an Instrumental *Tatpuruṣa*,—according to Pāṇini 2. 1. 30. (the sense being 'the moisture of whose mouth has been drunk by a *Shūdra* woman). Or, '*pītaphēna*,' expounded as above, might be taken as forming a *Genetive Tatpuruṣa* with '*vṛṣalī*.'

The meaning is the same in all cases. When the husband and wife lie together, the touching of their lips, etc., are inevitable. Hence, what the word of the text indicates is *sexual intercourse*, by mentioning something that is concomitant with it.

From the context it is clear that this verse is supplementary to the foregoing prohibition, and it is not an independent assertion. If it were an independent assertion, we should have the prohibition of *kissing* only, and the other forms of intercourse would become sanctioned ; so that, by having intercourse with a *Shūdra* woman, only if one avoids *kissing*, he would not be transgressing any scriptural injunction.

'*Who has begotten children on her*'—*i.e.*, who has had intercourse with her during her 'courses.'

'*Expiation*'—purification there is none. This indicates a high degree of deprecation.—(19).

SECTION (4)—THE EIGHT FORMS OF MARRIAGE.

VERSE XX.

UNDERSTAND BRIEFLY THESE (FOLLOWING) EIGHT FORMS OF MARRIAGE OF GIRLS, AMONG THE FOUR CASTES,—WHICH ARE BENEFICIAL AND NOT-BENEFICIAL HERE (IN THIS LIFE) AND ALSO AFTER DEATH.—(20)

Bhāṣya.

This is a brief re-capitulation of what is going to be described in detail.

'*Beneficial and not-beneficial*'—Some marriages are beneficial, while others are not so.

'*Eight*'—this mentions the number.

'*Marriage of girls*'—*i.e.*, marriage which serves as the sacramental rite for girls.

"What is it that is called *Marriage*?"

It is the name given to a sacramental rite performed for the girl, obtained by certain means, which serves to make her a wife.

A girl having been obtained by certain means, one performs for her, for the purpose of making her a *wife*, a sacramental rite, which ends with the seeing of the constellation of Ursa Major, and is marked by the holding of hands; and it is this rite, along with its entire procedure and subsidiary details, that is called 'Marriage.'—(20).

VERSE XXI.

(1) THE BRĀHMA, (2) THE DAIVA, (3) THE ĀRṢA, (4) the PRĀJĀPATYA, (5) THE ĀSURA, (6) THE GĀNDHARVA, (7) THE RĀKṢASA AND (8) THE PAISHĀCHA, WHICH IS THE EIGHTH AND THE LOWEST.—(21)

Bhāṣya.

These are the names of the eight forms of Marriage that were referred to in the preceding verse by the number 'eight.'

'*Lowest*'— this has been added with a view to deprecate the Paishācha form of marriage.—(21)

VERSE XXII.

WHICH (OF THESE) IS LAWFUL FOR WHICH CASTE, WHAT ARE THE GOOD AND BAD POINTS OF EACH, THE GOOD AND BAD EFFECTS OF EACH UPON THE OFFSPRING,—ALL THIS I SHALL EXPLAIN TO YOU.—(22)

Bhāṣya.

'*Lawful*'—that which is not fallen from the law; *i.e.*, prescribed by the scriptures.

'*What are the good and bad points of each form*'—*i.e.*, which points in each are conducive to desirable and which to undesirable results.

'*Offspring*'—*i.e.*, in the birth of children.

'*Good effects*'—good qualities. '*Bad effects*'—defects. In reality, the 'good and bad effects,' in the form of Heaven and Hell, pertain to the bridegroom; but here they stand for that which brings about these effects.

Though this is already implied in what has gone before (in the first line), yet it is mentioned again for the purpose of making the idea clearer.—(22)

VERSE XXIII.

ONE SHOULD KNOW THE FIRST SIX IN THE ORDER STATED AS LAWFUL FOR THE BRĀHMAṆA, THE LAST FOUR FOR THE KṢATTRIYA AND THOSE SAME, EXCEPTING THE "RĀKṢASA," FOR THE VAISHYA AND THE SHUDRA.—(23).

Bhāṣya.

The first six forms of marriages, in the order in which they have been named above, are lawful for the Brāhmaṇa.

The term '*Kṣattra*' stands for the *Kṣattriya*. For him '*the last four*;' *i.e.*, the '*Āsura*,' the '*Gāndharva*,' the '*Rākṣasa*,' and the *Paishācha*.'

For the *Vaishya* and the *Shūdra*, '*those same, excepting the Rākṣasa*,' *i.e.*, leaving off the '*Rākṣasa*' form.—(23)

VERSE XXIV.

THE WISE ONES HAVE REGARDED THE FIRST FOUR AS COMMENDED FOR THE BRĀHMAṆA, THE RĀKṢASA ALONE FOR THE KṢATTRIYA AND THE ASURA FOR THE VAISHYA AND THE SHUDRA.—(24).

Bhāṣya.

The further recommendation of the '*Brāhma*' and other three forms for the Brāhmaṇa, means that the '*Āsura*' and the '*Gāndharva*' are prohibited for him.

Similarly, for the *Kṣattriya*, it is the '*Rākṣasa*' alone, not the '*Āsura*' and the '*Gāndharva.*'

For the *Vaishya* and the *Shūdra*, it is the '*Āsura*' alone.

Among those that have been sanctioned (before) and prohibited now, there is to be option; so that one may have recourse to the optional forms only when those that have been sanctioned absolutely in all cases are not possible. If a man were to have recourse to those forms of marriage that have been sanctioned in one place and interdicted in another, without considering the possibility or otherwise of those that are absolutely sanctioned,—he would be committing a wrong, and his offspring would be defective;—this is what the law-giver has indicated under verse 23 above by the phrase, 'the good and bad effects upon the offspring.' But such an act would not nullify the marriage itself in the way in which the fact of the bride being the bridegroom's '*sapiṇḍa*' does. —(24)

VERSE XXV.

OF THE FIVE, THREE HAVE BEEN DECLARED TO BE LAWFUL AND TWO UNLAWFUL, IN THIS TREATISE; THE PAISHĀCHA AND THE ĀSURA FORMS SHOULD NEVER BE ADOPTED.'—(25)

Bhāṣya.

The law laid down in this verse pertains to the *Kṣattriya* and the rest, not to the Brāhmaṇa; for if it referred to the latter, there would be an inconsistency regarding the '*Rākṣasa*' forms; as the Brāhmaṇa can never do the 'killing and wounding' (which are inevitable in that form), which acts are possible only for the *Kṣattriya* and others.

'*Of the five*'—Forms of marriage, beginning with the '*Prājāpatya*'—three are lawful, and two—*i.e.*, the *Paishācha* and the *Āsura*—should never be adopted.

Though the '*Prājāpatya*' has not been mentioned in connection with the *Kṣattriya* and others, yet it is here specially enjoined for them ; so also the '*Rākṣasa*' for the *Vaishya* and the *Shūdra*. It is the *Āsura* and the *Paishācha* that are interdicted.

The conclusion on this point is as follows :—For the Brāhmaṇa there are six forms of marriage ; of these the '*Brāhma*' is the best of all ; inferior to that are the '*Daiva*' and the '*Prājāpatya* ;' inferior to these is the *Ārṣa*, then the '*Gāndharva*,' then the '*Āsura*.'

There are some people who regard this verse as pertaining to the Brāhmaṇa also. According to these, the '*Rākṣasa*' form is permissible for that Brāhmaṇa who may have adopted the profession of the *Kṣattriya*. They argue that, even though the Brâhmaṇa may have abandoned his own functions and taken to those of other castes, if they do some 'killing and wounding' in connection with marriage, he may become liable to the performance of expiatory rites for doing those acts ; but that would not deprive the 'Rākṣasa marriage' of the character of 'marriage.'

That the '*Brāhma*' is the best form of marriage has been shown by its results (described in versus 37, *et seq.*). As for the other three, though they have not been interdicted under any circumstances, yet their inferiority is deduced from the fact that the results following from them are of an inferior type. As regards the '*Āsura*' form, since it has been specifically prescribed for the *Vaishya* and the *Shūdra*, it implies the exclusion of the *Brāhmaṇa* and the *Kṣattriya* from it. And yet we have the distinct injunction of six forms as permitted for the Brāhmaṇa (in 23 above). From all which it follows that there is option ; but it is an option with the restriction that one is to have recourse to the second option only in the event of the first option being impossible. Fur-

ther, that an option is intended, is clearly established by the fact that several forms of marriage are permitted, and yet a combination of all is impossible; just as, in the case of *Vrīhi* and *Yava*, we admit an option, because both are sanctioned, and yet they cannot be combined. Thus, then, when other forms are possible, if one were to adopt the '*Āsura*' form, its results, in regard to spiritual merit and the character of the offspring, would be inferior.

As regards the *Kṣattriya*, the '*Rākṣasa*' form is the best; as it had been enjoined absolutely without any option by all the four verses. Verse 23 permits four forms for the *Kṣattriya*, which means that the '*Āsura*,' the '*Gāndharva*,' and the '*Paishācha*' also are permitted; while those latter have been interdicted by the assertion that the Rākṣasa alone is for the '*Kṣattriya*,' (24). Hence it follows that these latter forms are *optional*, not primary. In consideration of the context, it is clear that the injunction is for the '*Rākṣasa*' form only. But, since there is no definite exclusion of the '*Prājāpatya*' form, this latter also is equal to the '*Rākṣasa*,' for the *Kṣattriya*.

Similarly, for the *Vaishya* and the *Shūdra* also, the '*Prājāpatya*,' which has been mentioned as permitted in all cases, is not prohibited. The '*Āsura*' and the '*Paishācha*' are both 'permitted' and 'prohibited' for them; the '*Rākṣasa*' also has been interdicted by the phrase, '*excepting the Rākṣasa*' (23), while it is permitted by the assertion that 'three are lawful' (25).

It is for the *Brāhmaṇa* only that the '*Paishācha*' is not permitted, and for the *Kṣattriya* and the rest, the '*Brāhma*,' the '*Daiva*' and the '*Ārṣa*' are not permitted at all.—(25)

VERSE XXVI.

THE TWO FORMS OF MARRIAGE MENTIONED BEFORE—*i.e.*, THE GĀNDHARVA AND THE RĀKṢASA—HAVE BEEN DECLARED, WHETHER SEPARATELY OR MIXED, TO BE LAWFUL FOR THE KṢATTRIYA.—(26)

Bhāṣya.

'*Singly*'— this is a mere re-iteration, each single form

having been already prescribed in the foregoing verses. The 'mixed' form is what is prescribed here; where the '*Gāndharva-Rākṣasa*' are prescribed independently of (apart from) the other forms. The notion derived from what has gone before being that each form stands apart by itself, just like the *Vrīhi* being used apart from the *Yava*,—the present verse lays down the combination (of two). When we have two such texts as 'offer the *Vrīhi*' and 'offer the *Yava*,' each of which prescribes a substance to be used at a sacrifice independently of the other,—we conclude that the two are meant to be optional alternatives, and they are not meant to be mixed up; because, if the mixture of both were used, we would be obeying neither the injunction of *Yava*, nor that of *Vrīhi*. Similarly, in the present case, when only one girl is to be married, it being impossible to adopt any two forms of marriage, the present text proceeds to prescribe the combination of two of them.

Such a combination of the said two forms would be possible under the following circumstances:—A girl living in her father's house, happens to see a boy living in the same house and having heard praises from messengers, falls in love with him, but not being mistress of herself she cannot meet him,—and then she enters into a compact with her lover, requests him to take her away by some means or other, and gets herself carried away: and the bridegroom, being possessed of great strength, carries her away after having 'killed and wounded' (her guardians): Now in this case, since there is 'voluntary union between the two' (verse 32), it fulfils the conditions of the '*Gāndharva*' form; while, since he has carried her away, after 'having killed and wounded' (verse 33), the conditions of the '*Rākṣasa*' form also become fulfilled.

These two forms are possible for the *Kṣattriya* only. *These two are lawful for the Kṣattriya* — says the Text.

Mentioned before — is a mere reiterative reference.

Others have offered the following explanation:—When

a *Kṣattriya* marries several girls, he marries one by the '*Gāndharva*' form, and another by the '*Rākṣasa*' form :—and this is the '*mixed form*' meant by the text. And when all are married by one or the other of these two forms, it is a case of '*separately*' mentioned by the text. And from this we gather that it is only these two forms of marriage that the *Kṣattriya* might adopt promiscuously—sometimes the one and sometimes the other : while in the case of the '*Prājāpatya*' and the rest, he should adopt the same form in all his marriages which he happens to adopt in the first.—(26)

VERSE XXVII.

WHEN ONE HIMSELF INVITES A MAN ENDOWED WITH LEARNING AND CHARACTER AND GIVES TO HIM HIS DAUGHTER, AFTER HAVING DRESSED AND WORSHIPPED (THEM),—THIS IS CALLED THE "BRĀHMA" FORM.—(27)

Bhāṣya.

The author now describes the exact nature of the several forms of marriage.

'*After having dressed.*'—What is meant is a particular form of dressing, ordinary dressing being absolutely necessary (and hence implying no special regard). Hence the meaning is—'After having dressed with nice and suitable clothes, such as might be available at the place.'

'*Having worshipped* ;'—*i.e.*, having done worship with bracelets, armlets and other ornaments, and also special modes of honouring, indicative of great affection.

There is nothing to indicate the connection of the 'dressing' and 'worshipping' with either the bride only or with the bridegroom only : hence they should be taken as relating to both.

'*Endowed with learning and character.*'—This implies also the other qualifications of the bridegroom, mentioned in other law-books : such as 'intelligent, loved by the people, having his virility carefully tested' (Yājñavalkya, *Āchāra*, 55).

'*Himself* ;'—*i.e.*, not previously requested by him.

'*Invites*' him ; —*i.e.*, gets the bridegroom to come, by sending his own man.

This giving away of the daughter is the '*Brāhma form*' of marriage. Though the term 'form' is a general one, yet, in consideration of the context, it has to be taken as standing for *marriage*.

The upshot of this definition comes to be that 'when a man obtains a wife without asking for it, and with due honour, it is the *Brāhma* form of *marriage*.'

"The definition provided in the text cannot be right ; as, in reality, 'marriage' is for the purpose of accepting a wife [so that the mere 'giving' by the father cannot be *marriage*.]"

The 'giving' spoken of in the text is meant to extend right up to the end of the marriage-ceremony ; in fact, until the marriage has been performed, the 'giving' is not complete ; it is at the time of 'marriage' that there is 'acceptance' of the girl by the bridegroom ; and until this *acceptance*, the 'gift' is not complete. Specially, 'giving' here does not consist merely in the renouncing of one's proprietary right ; it extends up to the creating of the proprietary right of another person (the recipient). It is in view of this that the author is going to declare later on—'the learned should regard the seventh step as the final stage of the marriage' (5. 152). Thus, then, it is at the time of marriage that the maiden should be given away ; it is for this reason that the author of the *Gṛhyasūtra* has laid down the rites in connection with the *Brāhma* marriage as to be performed at the time of the marriage itself.

As for the 'giving' before the marriage, this is merely a verbal compact ; and if no such compact has been entered into, it is just possible that at the desired time the marriage may not be actually performed ; for in the absence of formal agreement, the father of the bride may not give her, or the bridegroom may not accept her. Hence it is necessary

that before the actual marriage, a regular contract should be entered into, in some such form, 'she is to be given by you and accepted by me.' [Just as an internal sacrifice becomes naturally excluded when it is deficient in some essential factor and does not fulfil the conditions of the injunction. ?]

Some people argue as follows :—"When the cow and such other things are given away for the purpose of obtaining a transcendental result, the *giving* is accomplished merely by the recepient accepting it with the proper texts and the same should be the case with all acts of *giving*. So that, in the case in question also, marrying occupying the same position as *accepting*, 'marriage' should be regarded as synonymous with *acceptance*; and the act of *accepting* consists in *making the thing one's own*; as says the revered Pāṇini in Sū. 1. 3. 56—'The root *yama* with the prefix *upa* in the sense of *making one's own* takes the Ātmanēpada.' From this it is clear that marriage is done only for the purpose of *receiving the maiden*."

This, however, is not right. In fact, the 'marriage' is of the maiden that has been *accepted*, and it is for the purpose of making her a *wife*. The Injunction bearing upon marriage is not in the form that—'one should *accept* the maiden by means of this rite;' nor are the sacred texts recited at marriage such as signify the act of *accepting*; as is the case with such *mantras* as—'*dēvasya tvā pratigṛhṇāmi, etc.*'

As for what has been said regarding the sense of *making one's own*, such a sense is not incompatible with our view. The act of 'marrying' also is of the nature of *making one's own*. The act of 'giving' only brings about the ownership of the recipient; and the act of 'marrying' creates a particular form of ownership. Further, the wife is not a 'property' in the same sense that the cow and other things are; the latter are property' in the sense that they may be used in any way one likes, while the maiden married by one can be used only as 'wife;' so that the relation between husband and

wife is of that of a peculiar kind of ownership; as will be shown later on, under 5. 152.—(27).

VERSE XXVIII.

WHILE A SACRIFICE IS BEING PERFORMED, IF ONE GIVES AWAY HIS DAUGHTER, AFTER HAVING DECKED HER, TO THE PRIEST WHO IS OFFICIATING AT IT,—THIS THEY CALL THE "DAIVA" FORM. —(28).

Bhāṣya.

'*Being performed*;'—*i.e.*, when a sacrifice, such as the Jyotiṣṭoma and the like, has been commenced; if one gives away his daughter to the '*priest*'—the Adhvaryu—'*who is officiating*'—working—'*at it*;'—'after having *decked her*;'—this is a mere re-iteration; this forming an essential condition in every form of giving one's girl in marriage; that 'one should give the girl in marriage after having decked her' being a general injunction.

"The cow, the house, the mule and other things have been mentioned as the fee for priests, the giving of the daughter has not been found laid down anywhere as helping in the fulfilment of sacrificial performances."

What has 'helping in the fulfilment of sacrificial performances' got to do with the subject under consideration? All that is meant is that, when a sacrifice has begun to be performed, if one gives his daughter to the priest, this constitutes the '*Daiva*' form of marriage.

In this case, there is some slight return made by the bridegroom in the form of services rendered in connection with the sacrifice. Even though the daughter is not given in consideration of any sacrificial services rendered, yet when she is given to him while he is engaged in a certain act, it does give rise to the inference (that she has been given as a reward for those services). And it is in view of this fact that the '*Daiva*' form has been regarded as inferior to the '*Brāhma*' form (in which latter, there is not the slightest suspicion of any kind of return).—(28).

VERSE XXIX.

'WHEN THE MAIDEN IS GIVEN AWAY IN DUE ACCORDANCE WITH RULE, AFTER TAKING, IN OBEDIENCE TO LAW, FROM THE BRIDEGROOM, ONE OR TWO PAIRS OF COW AND BULL,—THIS IS CALLED THE "ĀRṢA" FORM.'—(29).

Bhāṣya.

"*Pair*;"—*i.e.*, the cow (female) and the bull (male).—'*one or two*,'—'*after taking*'—receiving—'*from the bridegroom*,'—*when the maiden is given away*,'—this is the '*Ārṣa*' form.

'*In obedience to law*;'—*i.e.*, with the idea that such receiving is sanctioned by law, and not with the idea of receiving it in exchange for (price for) the girl. The sense is that what is received cannot be regarded as the *price*; as there is no possibility of any higher or lower demand being made (as there would be if it were a question of *price*).—(29)

VERSE XXX.

WHEN THE FATHER, HAVING DECKED THEM, GIVES AWAY THE DAUGHTER WITH THE WORDS, "MAY YOU BOTH TOGETHER PERFORM YOUR DUTY," MAKING THEM ALSO REPEAT THEM,—THIS IS CALLED THE "PRĀJĀPATYA" FORM.—(30).

Bhāṣya.

The '*Prājāpatya*' form of marriage is that in which the girl is given away on the clear undertaking having been taken in so many words that "you both together shall duly fulfil your duties."

'*Duty*' has been mentioned only by way of illustration; the undertaking refers to '*duty*,' '*property*' and '*pleasure*' also; as, in all these three, the interests of the husband and the wife are common. In reality, what is actually uttered is the word duty' only, the expression used being 'may duty be performed by you both,' and not that 'may duty, property and pleasure be accomplished;' but, in consideration of what has been

said in other law-books, the term '*duty*' in the said expression has been explained as standing for 'property' and 'pleasure' also. Hence the conclusion is that the expression 'may duty be performed by you both together' is to be pronounced at the time that the girl is being given away to the person upon whom the condition has been imposed that 'this girl is to be given to you only if you fulfil your duty, property and pleasure along with her,' and who has accepted the condition at the time of marriage. Thus, then, even though 'property' and 'pleasure' also are meant to be included, yet they are not actually mentioned, because they are not of sufficient importance. Says Gautama (4. 7)—'In the Prājāpatya form of marriage, the mantra used is *may you together perform your duty*;' and the use of the term '*mantras*' clearly shows that the words to be used should be precisely as they are laid down here, just as in the case of *mantra-texts*. Further, in the case of very powerful men, it would not be right to make it a condition that the wife shall partake of all their properties and pleasures; and yet that these also are meant we learn from other law-books.

This form of marriage is inferior to the preceding ones only by reason of this condition being imposed; as this shows that there is a desire on the part of the giver for some sort of return from the recipient.

The bridegroom also is made to repeat in his words the condition that he accepts; and the exact form laid down is not for the giver only. For 'having made to repeat' would have been enough if only one of them were to say it, the phrase, '*with the words*,' would have been superfluous; the act of *repeating* being always by means of words only. Says the author of the *Gṛhyasūtra*—'Having said *this is true for you*, he should make the bridegroom say *this is true for us*.' In fact, the prefix in '*anubhāṣya*' ('having made to repeat') clearly indicates the *confirmation* of what has been said before.—(30).

VERSE XXXI.

WHEN ONE CARRIES AWAY THE MAIDEN, AFTER HAVING GIVEN, OF HIS OWN WILL, AS MUCH WEALTH AS THE CAN TO THE KINSMEN, AS WELL AS TO THE BRIDE HERSELF, THIS IS CALLED THE "ĀSURA" FORM.—(31).

Bhāṣya.

'*Kinsmen.*'— the father and other relations of the bride.

'*As well as to the bride*; —*i.e.*, by way of 'dowry.'

The compound '*Kanyāpradāna*' is to be expounded as '*Kanyāyāḥ āpradānam*'—the meaning being 'the carrying away of the maiden.' This constitutes the '*Āsura*' form of marriage.

Of his own will;—*i.e.*, in any manner he may chose; not according to rules laid down in the scriptures. This is what distinguishes this from the '*Ārṣa*' form. In the latter, the scripture restricts the gift to 'a cow and a bull' only; while in the present case, the '*wish*' of the giver shall depend upon the beauty, the character and such other qualities of the bride.—(31).

VERSE XXXII.

THE MUTUAL UNION OF THE BRIDE AND BRIDEGROOM, THROUGH LOVE IS TO BE KNOWN AS THE "GĀNDHARVA" FORM; IT HAS SEXUAL INTERCOURSE FOR ITS END AND IT HAS ITS SOURCE IN LUST. —(32).

Bhāṣya.

The '*union*'—coming together at one place—'*of the bride and bridegroom, through love*'—through mutual longing.

In deprecation of this form of marriage it is added—'*It has sexual intercourse for its end*'—it serves the purpose of sexual intercourse only. This is made clearer by the next clause—'*it has its source in lust*;'—'*source*' is that from which a thing springs; and it is from lust that this union springs.—(32).

VERSE XXXIII.

THE FORCIBLE ABDUCTION OF THE MAIDEN FROM HER HOME, WHILE SHE IS CRYING OUT AND WEEPING, AFTER HAVING BEATEN AND WOUNDED AND PIERCED,—IS CALLED THE "RĀKṢASA" FORM. (33).

Bhāṣya.

'*Forcibly*;'—*i.e.*, having subdued the guardians of the girl, if one carries her away by force, this is called the '*Rākṣasa*' form. This is all that is meant to be stated here. '*Having beaten*,' etc., is a mere descriptive re-iteration; for it is always understood that, while the bridegroom is forcibly taking away the girl, if some one seeks to stop him, he shall beat them and do the rest of it. But if, knowing the great strength of the abductor, her guardians, through fear, let her go,—then also it is a Rākṣasa form of marriage; and it is not a necessary condition of this form that the *beating, etc.*, must be done.

'*Having beaten*'—by means of sticks, etc.

'*Wounded*'—cutting limbs by strokes of the sword and other weapons.

'*Pierced*'—walls and forts.

'*Crying out and weeping*;'—*i.e.*, unwilling girl. This is what distinguishes this from the '*Gāndharva*' form. '*Crying out*' stands for such loud wailings as—'there is none to protect me, I am being taken away, save me,' and so forth: while '*weeping*' stands for shedding tears, which is the characteristic of all frightened women.—(33)

VERSE XXXIV.

WHEN THE MAN APPROACHES THE GIRL BY STEALTH, WHILE SHE IS ASLEEP, OR INTOXICATED OR UNCONSCIOUS,—IT IS THE "PAISHĀCHA" FORM, THE WICKEDEST AND THE BASEST OF MARRIAGES. —(34).

Bhāṣya.

The unwillingness of the girl is the condition common to the '*Rākṣasa*' and the '*Paishācha*' forms: the difference

is that in the former there is *beating*, while in the latter there is *stealth*.

'*Asleep*'—overpowered by sleep.

'*Intoxicated*'—senseless, under the influence of wine, &c.

'*Unconscious*'—who has lost consciousness on account of the disorders of the wind-humour.

'*By stealth*'—not openly.

'*Approaches*'—has sexual intercourse with.

This is the Paishācha marriage, of all marriages the '*wickedest*'—the most sinful. That is to say, the issue of such a marriage does not become the *rightful* child.

In connection with this subject, some people think that the '*Gāndharva*' form of marriage is accomplished by mere 'intercourse,' the '*Rākṣasa*' by mere 'abduction' and the '*Paishācha*' by mere 'approach,'—irrespective of the sacramental rites relating to the 'taking of the hand' and the rest. And they base this idea upon the fact that all these three are mentioned in apposition to 'marriage' which forms the subject-matter of the context.

But, according to these people, in the '*Brāhma*' and other forms also, since the 'giving' is mentioned in apposition to 'marriage,' the sacramental rites would cease (to be necessary factors in the marriage). But we have shown above, how these rites cannot be omitted. The fact of the matter is that it is only figuratively that the term 'marriage' has been applied to that act of '*giving*' which is done for the purpose of 'marriage.'

As regards the '*Gāndharva*' form, the revered Kṛṣṇa-dvaipāyana has described it, in connection with the union of Duṣyanta and Shakuntalā, as being 'without fire and without sacred texts;' and this shows that there are certain sacramental rites of 'taking the hand,' etc., but they are done without sacred texts etc.

As regards the '*Paishācha*' form, there is a difference of opinion:—In this form (it is argued) 'approaching' is the prime factor; but that does not deprive the girl of her

'maidenhood;' as this can be put an end to only by the sacramental rites attendant upon marriage; so that the girl still continuing to be a 'maiden,' the prohibition of rites in connection with 'non-maidens'—which we find in the statement that 'the sacred texts relating to marriage are restricted to *maidens only*' (8. 226)—does not apply to this form of marriage; and hence its connection with the sacramental rites remains undisturbed. The prohibition just referred to is for the purpose of precluding the sacramental rites (from the case of non-maidens); while the girl married by the '*Paishācha*' form has her maidenhood destroyed only when she has gone through the rites. Thus, then, even though the 'approaching' may take place first, yet the taint of 'non-maiden-hood' does not apply to her. It is only in accordance with this view that Karṇa can be called 'maiden-born;' for if mere intercourse with man were to deprive the girl of her maidenhood, how could we have such a statement as 'the son born of a maiden is called *maiden-born*.' If, on the other hand, the name 'maiden' be applied only to such girls as have not had the sacramental rites performed for them, then the said statement would be all right, Karṇa and others of his kind being sons of *unmarried* girls. It is only if 'approaching' be the prime factor that it is possible for a child being born from a 'maiden.' In fact, we find in stories the description of the 'marriage' of girls who had been previously 'approached' by the 'Paishācha' form.

It might be asked—"when sexual intercourse has been already accomplished with the help of intoxicants, etc., what would be the use of the sacramental rites?"

The answer to this is as follows:—Though the act of copulation has been accomplished, and the man has transgressed the prohibition of intercourse with a 'maiden,' yet the performance of the rites is necessary,—firstly, for the purpose of making her entitled to share in the religious acts of her husband, and, secondly, for the purpose of avoiding the sin of repeating the act of having intercourse with a 'maiden.' This form of

marriage is thus deprecated by reason of its involving a transgression of the prohibition of having intercourse with a maiden, and also because it subserves the purely physical purposes of the man (and not any religious purpose).

The above view, however, is not right; because, in ordinary parlance, the term 'maiden' denotes the girl who has had no intercourse with man, and not one for whom the sacramental rites have not been performed. In fact, even though her sacramental rites have not been performed, if a girl happens to have sexual intercourse with man, she ceases to be regarded as a 'maiden;' and when such girls have taken to the profession of prostitutes, intercourse with them does not involve the sin of having intercourse with a 'maiden.' It is true that the words 'virgin' and 'maiden' have been regarded as referring to a female in the earlier years of her age; but, in connection with rules relating to marriage, they are always used in the sense of one who has had no intercourse with man. It is for this reason that when a man is found to be seeking marriage with a girl who maintains the appearance of a virgin, and does not openly go in for sexual intercourse,—he is warned by people with such words as—'she is no longer a virgin, her virginhood has been destroyed.'

Further, in the case of marrying such a girl, there would be a serious deficiency in the sacramental rites themselves. *E.g.*, the rite of 'conception' has to be done with sacred texts, such as '*Viṣṇuryoniṅkalpayatu, etc.* (Ṛgveda, 10. 184. 1), — which means 'May Viṣṇu generate upon your generative organ;' and there can be no 'generation' (by Viṣṇu) of what has already been 'generated' (by another man); so that the use of the sacred text in this case would be meaningless. Nor could any such text be used when an unmarried girl would be 'approached' in the '*Paishācha*' form; as it has been definitely declared that it is to be used only in the case of 'married' girls. Nor would it be right to hold that the 'generation (spoken of in the said text) refers to the

case of marriages other than the '*Paishācha* ;' for the use of the text has been prescribed without any restriction at all.

The above and several other difficulties crop up if 'approaching' is regarded as the principal factor. The term '*Upagamana*,' 'approach,' then, should be taken as standing for the acts of embracing, kissing and such other concomitants of actual 'intercourse;'—such use of the term being due to the fact that the said acts are concomitants of, and lead up to, the act of 'intercourse.' As regards the expression, 'the maiden-born son,' inasmuch as the direct meaning of the term 'maiden' is not applicable, it is taken in its indirect meaning of 'one who has not gone through the sacramental rites.' As for the case where the sacramental rites are performed even after 'intercourse,' such cases are very rare. Then, as regards the statement—'when the sacrament is performed for a pregnant girl, with or without the knowledge of her being so, etc.' (9. 173),—this refers to cases where the person performing the sacramental rites is not the same that has had the previous intercourse with her; so that this would not be a case of '*Paishācha*' marriage at all; as in this latter, the girl is given in marriage to that same person who has had intercourse with her (during sleep, etc.), and that same person would be performing the rites for her. Then again, so far as the performance of rites for the pregnant girl is concerned, it has been directly laid down by scriptural texts. All this we shall explain in full detail under Discourse IX.

Others, again, have held the view that—"in reality, the *intercourse* itself is the principal factor ; for, if it were not so, there would be no point in the prohibiting of *intercourse* (with maidens)."

But if 'intercourse' were the principal factor, then that itself would constitute 'marriage;' none other being possible, according to the reasoning just put forward ; so that there would be no object for the prohibition, as 'intercourse,' when *voluntary*, would constitute the *Gāndharva*'

marriage; when '*forcible*,' it would be '*Rākṣasa*' marriage; and in other cases it would be '*Paishācha;*' and no other 'intercourse,' without rites is possible, whereby the prohibition could apply to all forms of 'intercourse.' As a matter of fact, however, there certainly is an object for the prohibition,—in the shape of such cases where there is forcible intercourse by stealth, or where the girl is given away by her parents, but no sacramental rites are performed. This latter cannot come under the '*Gāndharva*' marriage; as it is not 'voluntary' on the part of the girl. It is for this reason that in such a case the husband does not incur the sin of having intercourse with a 'maiden;' as this latter contingency happens under totally different circumstances.

Thus, then, since the performance of sacramental rites has been interdicted in the case of girls who have already had sexual intercourse,—and since the '*Paishācha*' also is, like the 'Brāhma' and the rest, a means (of acquiring a wife),—and since, therefore, this form also is capable of being called 'marriage,'—it follows that what is denoted by the term '*approach*,' '*upagama*' ('intercourse') is only a secondary factor.

The differentiating characteristics of the eight forms of marriage are as follows:—(1) that marriage which comes without asking, just like landed property, gold and the rest, is '*Brāhma;*' (2) that which comes by virtue of one's priestly character is '*Daiva;*' (3) that which is accompanied by the present of a cow and a bull is '*Ārṣa;*' (4) that which is accompanied by the condition, 'may you together perform your duties,' and which comes either by or without asking, is '*Prājāpatya;*' the characteristics of the others are easily discerned.

In the words, '*Brāhma,*' etc., the nominal affix denotes *relation;* and the relationship of Brahmā and the rest is ascribed to the marriage, with a view to eulogising it. So also in the rest. In the case of the term '*Paishācha,*' the meaning is 'that which is fit for Pishāchas,' and it connotes deprecation.—(34).

VERSE XXXV.

'FOR THE CHIEF OF TWICE-BORN MEN THE GIVING AWAY OF ONE'S DAUGHTER WITH WATER ALONE IS COMMENDED; BUT FOR THE OTHER CASTES IT IS WITH MUTUAL DESIRE.'—(35)

Bhāṣya.

'*For the chief of twice-born men;*'—*i. e.*, for Brāhmaṇas. '*Giving away of the daughter.*'—when one is giving away his daughter, the giving away '*with water,*' '*is commended.*' That is, when one is giving his daughter to a Brāhmaṇa, he should give her 'with water' only.

"How can *water* be the instrument (means) of *giving?*"

What is meant is that without water, there can be no 'giving;' since we have the law—'alms and gifts should be given *with water*, after the uttering of the syllable *namaḥ*, and so also in all religious acts.'

Or, by the restriction expressed by the phrase, '*with water alone*,' the text means to exclude the '*Ārṣa*,' the '*Āsura*' and the '*Prājāpatya*;' as in these latter, *water* is not the only instrument used; other instruments also being used; such as 'a cow and a bull,' as also the compact (that 'you should perform your duty together').

What is really meant (by the girl being given 'with water alone') is as follows:—Just as when a cow, or gold or such other things are given, the giver does not impose any conditions,—such as 'this cow should be thus tended by you, she should be fed upon such and such grass,' and so forth,—in the same manner should the girl also be given; and the father shall not, through his great love for his daughter, impose upon his son-in-law any conditions; nor should he receive from him any presents.

As for the *Kṣattriya* and other castes, there should be 'giving' of the girl, when there is mutual desire on the part of the bride and the bridegroom; and not otherwise, as it is done in the 'Brāhma' form of marriage.

Others explain this as follows—what is meant by

'mutual desire' is that the father may either receive presents or give her 'with water' only.

According to this explanation, it becomes indicated that the 'Brāhma' form of marriage pertains to all castes,—(35).

VERSE XXXVI.

THE QUALITY THAT HAS BEEN ASCRIBED BY MANU TO EACH OF THESE FORMS OF MARRIAGE—LISTEN TO ALL THAT, O BRĀHMANAS, FROM ME, AS I PROCEED TO DESCRIBE THEM CORRECTLY.—(36)

Bhāṣya

The author is reminding his audience of what he had said before (Verse 22) regarding the 'good and bad points of each form of marriage.' Many things have been promised as to be described; and what he means to do by this verse is to point out that by means of the forthcoming verses he is going to explain such and such a subject. The reiteration contained in this verse therefore is quite proper.

'*Of these forms of marriage*'—The genitive has the sense of *selection*. The meaning being that from among these marriage-forms, to each has been ascribed a quality by the teacher, Manu;—'*To all this listen, O Brāhmaṇas.*' This is addressed by Bhṛgu to the great sages.

'*Correctly*'—without altering anything.

'*I proceed to describe*'—expound.—(36)

VERSE XXXVII.

THE SON BORN OF THE WIFE MARRIED BY THE BRĀHMA FORM IS A PERFORMER OF RIGHTEOUS ACTS, ABSOLVES FROM SINS TEN PITṚS ON THE ASCENDING SIDE AND TEN ON THE DESCENDING SIDE OF HIS FAMILY, AS ALSO HIMSELF AS THE TWENTY-FIRST.—(37)

Bhāṣya.

'*Pitṛs on the ascending side,*' *i.e.*, father, grandfather, and so forth.

'*Pitṛs on the descending side,*' *i.e.*, son, grandson, and so forth.

These he '*absolves from sins*'—*i.e.*, saves them from the sufferings of hell, etc.

The son that is born of the girl married by the Brāhma form '*is a performer of righteous acts*,'—*i.e.*, his deeds are virtuous.

'*Pitṛs*'—those that have gone over to the other world. The term '*pitṛi*' here stands for *dead persons*; in no other sense could the son and other descendants be spoken of as one's '*pitṛs*.'

'*Ten*'—this is construed with both 'ascendants' and 'descendants;' as is clear from the man himself being spoken of as 'the twenty-first.'

This verse is a purely laudatory exaggeration. Hence the question need not be raised how the man can save from sin his descendants, who are not yet born. For *ancestors*, freedom from sin is actually brought about by the proper performance, by the son, of *Shrāddha* and other rites; this we shall explain under the section on '*Shrāddha*.' All that the assertion that 'he absolves from sins ten descendants' means is that in his family ten lines of descendants are born sinless.—(37)

VERSE XXXVIII.

THE SON BORN OF THE WIFE MARRIED BY THE DAIVA FORM (ABSOLVES FROM SIN) SEVEN ANCESTORS AND SEVEN DESCENDANTS; THE SON BORN OF THE WIFE MARRIED BY THE ĀRṢA FORM THREE OF EACH; AND THE SON BORN OF THE WIFE MARRIED BY THE PRĀJĀPATYA FORM SIX OF EACH.—(38)

Bhāṣya.

The girl wedded by the *Daiva* form of marriage is called '*the wife married by the Daiva form*:' and the son born of her.

[In the term '*Kāya*'] '*ka*' stands for Prajāpati; and that marriage of which he is the presiding deity is '*Kāya*.' In reality, marriage is a sacramental rite consisting in the 'taking' (of the girl's hand), and there is no connection with any deity; still Prajāpati is called its 'deity' only figuratively. Though it is true that there are offerings made to Prajāpati during the marriage-rites, yet, since such

offerings are common to all the preceding forms of marriage also, they cannot form the ground for the name '*Prājāpatya*' being given to any particular form. Further, such an explanation (of the name being based upon the presiding deity) would not be available at all in the case of the names '*Āsura*' and the rest: as at no marriage-rite are any offerings made to the *Asura* and others.

The short vowel in '*ḍha*,' in the term '*Kāyoḍhaja*,' is in accordance with Pāṇini 6. 3. 63 (where much latitude is allowed in the case of the final vowels of feminine endings).

"In the Text it is found that the marriage-form with inferior results has been mentioned after that with superior results; so that the '*Ārṣa*' should have been mentioned after the '*Prājāpatya*' (in verse 25)."

There is a special reason why the '*Prājāpatya*,' though with superior results, has been mentioned last. In verse 25 above, it has been declared that 'of the five three are lawful, etc., etc.,' when the '*Prājāpatya*' is meant to be included (among those permitted for the *Kṣattriya*); while if the '*Ārṣa*' were mentioned after the '*Prājāpatya*' (on the ground of the inferior results of the former), then it would be the '*Ārṣa*' that would become included (among those sanctioned for the '*Kṣattriya*').—(38)

VERSE XXXIX.

ONLY FROM THE FOUR MARRIAGES MENTIONED SUCCESSIVELY, BEGINNING WITH THE BRĀHMA, ARE BORN SONS ENDOWED WITH BRAHMIC GLORY AND RESPECTED BY CULTURED PERSONS.—(39)

Bhāṣya.

In verse 22, it has been asserted that the author was going to describe 'the good and bad points of offsprings;' this is what is being done now.

'*Anupūrvashaḥ*' (successively) is an expression that authors of *Smṛtis* use in the sense of '*ānupurvyēṇa*.'

The honour and fame that one receives by virtue of his learning, knowledge and superior wisdom, are called 'Brahmic glory;' those possessed of this are called 'endowed with Brahmic glory.' The term ends in the Possessive affix '*in*.'

'*Respected by cultured persons*'—favoured, not hated, not ill-treated; *i.e.*, liked. Inasmuch as the root in '*sammata*' does not signify *thinking*, it does not fall under Pāṇini's Sūtra 3. 2. 188; and hence the compounding does not become precluded by Pāṇini 2. 2. 12; and the genitive ending in '*shiṣṭa*' denotes mere relationship in general.—(39)

VERSE XL.

ENDOWED WITH BEAUTY AND THE QUALITY OF GOODNESS, POSSESSING WEALTH AND FAME, WITH FULL ENJOYMENT AND RIGHTEOUS, THEY LIVE FOR A HUNDRED YEARS.—(40)

Bhāṣya

'*Beauty*'—pleasing form.

'*Quality of Goodness*'—which is going to be described in Discourse XII.

'*Endowed with*' these—*i.e.*, possessing these two.

'*Possessing wealth*'—Wealthy.

'*Possessing fame*'—Well-known as possessing the qualities of learning, bravery, and so forth.

'*With full enjoyment*'—*i.e.*, supplied with sufficient quantities of such means of enjoyment as garlands, sandal-paint, music, vocal and instrumental, and so forth.

'*Enjoyment*' stands for non-separation from the above-mentioned means of enjoyment; and those for whom this is 'full'—not deficient, complete—are said to be 'with full enjoyment.'

'*Righteous*,' '*dharmiṣṭha*'—*i.e.*, engaged in the performance of righteous acts. The term '*dharma*,' according to some, is an adjective; and hence it has taken the superlative affix ('*iṣṭha*').

'*They live for a hundred years*'—(40)

VERSE XLI.

FROM THE OTHER REMAINING INFERIOR MARRIAGES ARE BORN SONS, ADDICTED TO SAYING HARSH AND UNTRUE WORDS, AND DESPISERS OF THE VEDIC DHARMA.—(41)

Bhāṣya.

From marriages other than the '*Brāhma*' and the rest—*i.e.*, from the '*Gāndharva*,' and the rest.

'*Those who say harsh and untrue words.*'—Angry and indecent words addressed to one's mother and sisters, etc., are what are meant by '*harsh words.*' The meaning of the term '*untrue*' is well-known. '*Nṛshamsa-anṛta*,' compounded copulatively, give the form '*nṛshamsānṛtē*,' 'harsh and untrue.' He who is in the habit of saying such words is called '*nṛshamsānṛtavādin*,' '*addicted to saying harsh and untrue words.*' Such is the explanation of the compound term.

'*Brahmadharma*' is '*Vedic Dharma*,'—*i.e.*, the *Dharma*, Duty, laid down in the Veda; those who *despise* it, *i.e.*, have no faith in it.

It is for this reason that these marriages have been deprecatingly called 'inferior marriages.'—(41)

VERSE XLII.

FROM UNBLAMABLE MARRIAGES UNBLAMABLE OFFSPRING IS BORN TO MEN; AND FROM BLAMEWORTHY MARRIAGES BLAMEWORTHY CHILD. ONE SHOULD THEREFORE AVOID THE BLAMABLE MARRIAGES.—(42)

Bhāṣya.

This verse sums up the results of marriages briefly.

Those marriages are called 'unblamable' which have been sanctioned by the scriptures; and the offspring—in the shape of son, etc.—born from wives wedded by those forms of marriage is '*unblamable*,'—*i.e.*, praiseworthy.

'*From blameworthy*'—*i.e.*, prohibited—'*marriages*' is born '*blameworthy*,' defective, child.

'*Therefore*'—with the view that such children may not be born as become a source of pain, '*one should avoid the blamable marriages.*'—(42)

VERSE XLIII.

IN THE CASE OF GIRLS OF THE SAME CASTE (AS THE BRIDEGROOM) THE SACRAMENTAL RITE OF "TAKING THE HAND" HAS BEEN PRESCRIBED ; AND IN THAT OF THE MARRIAGE OF GIRLS OF DIFFERENT CASTES, THIS (FOLLOWING) SHOULD BE KNOWN AS THE RIGHT PROCEDURE.—(43)

Bhāṣya.

The rite called 'taking the hand,' as described by the authors of *Gṛhyasutras*, has been '*prescribed*'—laid down, mentioned by the scriptures as to be performed—'*in the case of girls of the same caste,*' being married.

'*In the case of girls of different castes*' being married, the following is '*to be known as the right procedure.*'—(43)

VERSE XLIV.

WHEN BEING MARRIED TO A MAN OF HIGHER CASTE, THE KṢATTRIYA GIRL SHOULD TAKE HOLD OF THE ARROW, THE VAISHYA GIRL OF THE GOAD AND THE SHŪDRA GIRL OF THE HEM OF THE GARMENT. —(44)

Bhāṣya.

When being wedded by a *Brāhmaṇa*, '*the Kṣattriya girl should take hold of*' the arrow held in the hand of the Brāhmaṇa bridegroom ; the arrow having been prescribed in place of the 'taking of the hand.'

'*Goad*'— of oxen ; it is made of iron, on being driven by which they suffer pain ; just like the '*aṅkusha*' in the case of elephants.

'*Of the garment*'—of the cloth,—'the hem should be taken hold of by the *Shūdra* girl, when being married to men of the *Brāhmaṇa* and other higher castes.—(44)

SECTION (5)—DUTIES OF MARITAL LIFE.

VERSE XLV.

ONE SHOULD OBSERVE THE RULE OF APPROACHING (ONE'S WIFE) DURING THE PERIOD OF HER SEASON,—EVER ATTACHED TO HIS OWN WIFE. IN CONSIDERATION OF HER HE MAY APPROACH HER WITH A DESIRE FOR SEXUAL INTERCOURSE, EXCEPT ON THE SACRED DAYS.—(45)

Bhāṣya.

Marriage has been described. Marriage having been accomplished, and the wifehood of the girl having been established, one might have the idea that he was entitled to have intercourse with her that same day ; hence, with a view to preclude the possibility of this being done, the text proceeds with the following rules.

One should not have recourse to his wife immediately after marriage, on the same day ; he should wait for her puberty. In fact, the authors of *Gṛhyasūtras* have declared that 'after marriage, for three days or twelve days, or for a year, the pair should take food without salt, observing continence and lying down upon the ground.' (*Āshvalayana*, I. 8. 10-12.) Hence, if puberty appears in course of the year, there should be no intercourse ; similarly, even after the said time, there is to be no intercourse before puberty. In this manner, there is to inconsistency between the present text and the rule laid down by Ashvalāyana. As for the mention of the option of 'three days,' etc., what is meant is that, if the pair happen to be very passionate, they might adopt the lesser periods, but others should observe continence (for the full period of twelve months).

'*Season*' is that period of time during which the bodily condition of woman is marked by a flow of blood and indicates her capacity for conception. The actual sight of blood being merely an indication, even after the actual flow has

ceased, the time that follows—up to the limit to be described below—is also called the 'season.' Or, because of the association of the name 'season' with the term 'period,' the period itself may be regarded as the 'season;' and in this case, we would have the appositional compound (in '*ṛtukāla*').

The person who has resolved to approach only during the season is called '*one who observes the rule of approaching only during the season*;' the affix '*ṇini*' (in *gāmī*) having the sense of *vow* or *resolve*, according to Pāṇini 3. 2. 20; just as we have in the case of such terms as '*sthaṇḍilashāyī*,' '*ashrāddhabhojī*,' and the like.

'*Syāt*'—should be. Even though the injunctive ending has been added to the root '*as*,' *to be*, yet what it enjoins is the act of 'approaching;' the phrase '*abhigāmī syāt*' being equivalent to '*abhigachchhēt*,' 'should approach;' specially as, unless one does the act of *approaching*, he cannot become '*abhigāmin*.'

What sort of '*rule*' is this? (*a*) Is it that one must approach her during the 'season?' (*b*) or that he should approach her *only* during the 'season?' That is to say, is the rule *restrictive* or *preclusive*?

"Well, the very name '*vrata*,' '*vow*,' indicates scriptural *restriction*; and the verbal affix '*ṇini*' denotes 'vow;' so that why should there be any question of its being *preclusive*?"

Our answer to this is as follows:—We shall show later on that *preclusion* also is scriptural in character and restrictive in form.

"What then is the difference between the two?"

Restriction is supplementary to Injunction.

"What is Injunction?"

Injunction is that word which expresses the idea of some act to be done; *e.g.*, in the sentence 'one desirous of Heaven should offer the Agnihotra.' With the exception of this sentence, there are no other words which could give us the idea of the *Agnihotra* as something to be done. We have 'restriction' in a case where the partial idea of something to

be done for the purpose of a transcendental result is obtained even without the scriptural words; *e.g.*, if we have the injunction 'one should offer the sacrifice on even ground,' in connection with the *Dashapūrṇamāsa* sacrifices, the idea of some place in general where they are to be performed is implied by the nature of the act itself; no sacrifice can be performed, except at some place; and places are of two kinds, *even* and *uneven*; now, in the event of the sacrificer happening to select an even spot [merely on the strength of the general injunction of the sacrifice],—the words, 'should offer the sacrifice on even ground,' become merely descriptive; but if, by reason of man's desire being untramelled, some one were to elect to perform his sacrifice on *uneven* ground, then the words, 'should offer the sacrifice on even ground,' become useful by asserting the necessity of adopting *even* ground; for, when the words clearly enjoin the *even* ground, the avoiding of *uneven* ground follows directly from the fact of its not being enjoined; so that the avoiding of uneven ground is obtained from the implication of the injunction of even ground. For every performance being dependent upon injunction, wherefore could there be adoption of what is not enjoined at all? If such were adopted, there would be no accomplishment of the act in due accordance with what has been enjoined.

[The above being an example of Restriction from *Shrauta* literature] we have an example from *Smārta* literature in the shape of the Injunction—'One should eat food facing the East.' When a man is going to take food, it is open to him to face any direction he likes; so that at one time he might face the East, at another he might face the West, or any other direction; and when he would face the East, he would not face any other, while when he would face another direction he would not face the East. Hence in the event of the man electing to face another direction, the injunction that 'one should eat food facing the East' comes in useful; and by disobeying this, one would be transgressing a scriptural injunction.

Similarly, in the case in question, the act of approaching one's wife at any time one chooses and not approaching her during the 'season,' would make one open to the charge of transgressing the scriptural injunction ; as he would, partially (*i.e.*, by not approaching during 'season,' and by approaching out of season) be omitting to do what has been directly enjoined ; and the act of approaching (out of season) would make him subject to expiation in the same manner as the transgressing of other acts enjoined in the scriptures. When it is open to one to approach one's wife, through passion, both during 'season' and out of it, then we have use for such a direction as 'one should approach one's wife *only during season, and never out of season.*' Just as the direction 'five five-nailed animals are edible,' has its use when it is open to man, under the influence of hunger, to eat the hare, etc., (which are permitted), as well as the monkey and the rest (which are not permitted). In this case, there is nothing to indicate that the two sets of animals may be eaten in turn (as it is possible in the case of the approaching of one's wife during 'season' and also, at another time, 'out of season'). So that in the case just cited (of the edibility of five five-nailed animals), there is possibility of both (eating of hare, etc., and eating of monkey, etc.) being done simultaneously ; and hence we have the direction '*only five* five-nailed animals are edible,' which serves to preclude the other alternative (of *all* five-nailed animals being eaten). And thus, in this case, we have *Preclusion.*

" But they say that Preclusion is beset with three defects ; in every case of Preclusion three defects crop up : (1) the renouncing of its meaning, (2) the assuming of a different meaning and (3) the setting aside of what is possible. (1) Now in the case of the words, 'five five-nailed animals are edible,' the idea afforded by it is in the affirmative form—'five five-nailed animals should be eaten ;' and this is renounced when the words are taken to mean the negativing of the eating of animals other than the five. (2) Further, no nega-

tion is expressed by the words of the sentence ; hence, when it is taken as *preclusive*, a meaning different from its own becomes assumed. (3) Lastly, it being open to the hungry man to eat all animals, when the sentence is taken as preclusive, that which is possible becomes set aside. These are the three defects that beset every case of preclusion."

There is nothing in all this. If the man is hungry, the eating of animals is already open to him ; so that no injunction being needed for that purpose, it is not possible for the sentence to be taken in its direct sense (that certain animals shall be eaten) ; and hence, in order to guard against the futility of the injunction (if taken affirmatively), if it is taken in the negative sense (of *preclusion*), there can be no incongruity in this. It has been thus declared—'when what is laid down is what is absolutely unknown, it is a case of *Injunction* ; it is a case of *Restriction* when the course laid down is partially (*i.e.*, optionally) possible ; and it is a case of *Preclusion* when what is laid down is possible, as also something else.' (*Tantravārtika* 1. 2. 42).

Now we have to consider what is the right view to take in regard to our text.

Since the present case fulfills the condition of Preclusion that 'what is laid down is possible, as well as something else,' it should be taken as a Preclusion. It is possible for the man to approach his wife 'during the season' as well as 'out of season ;' but if the approaching is done 'during season,' then it cannot be done 'out of season' at the same time (*i.e.*, both alternatives are not possible at the same time). Just as when the man is hungry, it is open to him to eat at *shrāddhas* as well as not at *shrāddhas* ; and when the rule says, 'he should eat not at *shrāddha*,' he simply avoids eating at *shrāddhas* ; and he does not give up all food, seeking thereby to obey the injunction of not eating at *shrāddhas* ;—similarly, when the man has a longing for intercourse, it is open to him to have recourse

to it at all times, and we understand the present rule to mean that 'one should not approach one's wife out of season.' The act of approaching itself being already possible by reason of the man himself desiring it, it is only right that the sentence should be taken as laying down the proper time for that act. Otherwise, it would be prescribing something not referred to before at all. Further, *the obeying of the injunction of begetting children is possible only for one who has married; and this begetting* is possible only by approaching one's wife during 'season;' so that the act of approaching during 'season' is already rendered possible by all this. Then, again, for one who has already got a child, the act of approaching oue's wife again for the purpose of begetting a second child cannot be regarded as being done in accordance with the injunction of begetting children, for the injunction being in the form 'one should beget a child,' and the singular number in 'child' being meant to be significant, the injunction will have been duly fulfilled by the begetting of the first child. [Thus, then, there would be no point in the present text enjoining the act of approaching one's wife during 'season']. Nor could the approaching be taken as laid down for the purpose of accomplishing a transcendental result; because it is not possible to impose upon it either the character of a sacramental rite, or that of an act for a definite result; specially, as the act of approaching during 'season' is already implied by the injunction of 'begetting a child.' From all this it follows that the statement that 'one should approach one's wife during season' is meant to prohibit the act 'out of season;' so that, in its own form, it is merely re-iterative (of what has been enjoined in regard to the begetting of a child), but in its indirect sense it is a *Preclusion*. And when thus taken in this indirect sense, the passage comes to serve a distinctly useful purpose.

When it is thus taken, then this text does not conflict with what has been said in Gautama's work. In the

latter, it is asserted—'one should approach one's wife during season, or at all times, with the exception of the sacred days' (5. 1-2); and here the phrase, 'or at all times,' mentions an option, which permits freedom of action; and there would be no point in laying down any such rule as 'one may do the act *at all times*, during season as well as out of season;' and (as the words stand) when the preceding clause is taken as laying down the rule that 'one should approach one's wife during season,' the same verb, 'should approach,' being construed with the subsequent phrase, 'at all times,' this also would have to be regarded as a rule, occurring as it does in the same context as the preceding rule; specially because, so long as the word is not actually repeated in the text (and is construed with the latter clause only as it stands in the preceding clause), no different meaning can be attributed to it. And it has already been explained that there would be no point in any restriction being imposed, apart from the 'season.'

From all this it follows that the assertion regarding 'approaching during season' is meant to prohibit the act 'out of season.' For one who has not yet got a son, the restriction (regarding approaching during season only) is got at from a different injunction (that of begetting a child); but for one who has already got a son might do what he likes (hence the prohibition becomes useful).

The act of approaching the wife out of season having been prohibited, the text proceeds to make an exception in the case of the wife evincing a desire for intercourse—'*In consideration of her, he may approach her, except on the sacred days.*' 'Her' refers to *the wife*. '*In consideration of her*,'—*i.e.*, intent upon pleasing her mind.

'*With the desire for sexual intercourse*,' '*ratikāmyayā*,' *i.e.*, in consideration of her wishes,—not by one's own wish—one may approach her with a view to the pleasures of sexual intercourse,—one who has already got a son

may do this during 'season,' and one who has not got a son may do it out of season.

Or, the pronoun '*tat*' (in '*tadvrataḥ*') may be construed with '*ratikāmyayā*;' such irregular construction being permissible, in view of the work being a text-book of *Smṛti*. The meaning in this case would be—' with a view to giving *her* pleasure, he may approach her at other times also, except on the sacred days.' And in this case, we might assume the presence of an '*a*,' the term being '*aratikāmyayā*' —*i.e.*, '*not* with a view to giving pleasure to himself.' But in the explanation that has been given before, there would be no use for assuming this '*a*,' nor for construing the pronoun '*tat*' apart from its context.

The '*sacred days*' shall be described later on (4. 128) as—' the moonless day, the eighth day, the full-moon day and the fourteenth day.'

'*Attached to his own wife*'—*i.e.*, one should be ever bent upon satisfying her. Or, it may be taken as the prohibition of having recourse to others' wives, the meaning being—that 'one should love one's own wife, and should never make love to the wife of another person.'

'*Ever*'—throughout life one should observe this rule.

Thus the conclusion is that the present verse contains three statements.—(1) the first is that 'one should approach one's wife during season,' which only reiterates a rule already laid down elsewhere for one who has not yet got a son; (2) the second statement is that 'when urged by one's wife, one should approach her with a view to sexual intercourse, during season as well as out of season, except on the sacred days;' (3) and the third is that 'one should be attached to one's own wife only.' The verbal construction would be (*a*) 'one should approach one's wife during season,' for the purpose of begetting children; (*b*) 'with a desire for sexual intercourse he should, in consideration of her, approach her;' (*c*) 'he should be attached to his own wife.'—(45)

VERSE XLVI.

SIXTEEN DAYS, INCLUDING THE FOUR DAYS THAT ARE CENSURED BY GOOD MEN, HAVE BEEN DECLARED TO BE THE NORMAL "SEASON" FOR WOMEN.—(46)

Bhāṣya.

The verse is meant to provide a definition of 'season;' and what is stated here is based upon medical science, not upon any scriptural injunctions. Similarly, the two verses beginning with the *forty-eighth.*

'*Sixteen days,*' in every month, constitute the 'natural season' for women. That 'every month' is meant, we gather from other sources, though it is not mentioned in this verse.

'*Normal*'—what comes by nature ; *i.e.*, what happens in the case of women in normal health; in cases of disease and such other causes, the flow is absent even when the time has arrived ; and by means of such medicines as butter and sesamum, and so forth, or by excessive sexual intercourse, the flow is brought on even before time. Hence the sixteen days are called the 'normal season.'

'*Including the four days*'—the four days that are censured by all good men, during which the touching of, and conversing with, the woman has been prohibited; these are the four days beginning with the first day on which the flow of blood becomes visible. '*Day*' stands for 'day and night.'

VERSE XLVII.

OF THESE THE FIRST FOUR DAYS HAVE BEEN DEPRECATED, AS ALSO THE ELEVENTH AND THE THIRTEENTH , THE REMAINING TEN DAYS HAVE BEEN RECOMMENDED.—(47)

Bhāṣya.

'*Of these*'—days—'*the first four*'—beginning from the day on which the blood is first seen—'*have been deprecated,*'—*i.e.*, there should be no intercourse on those days. On the first three days, even touching is prohibited, the woman being impure on those days ; on the fourth day, when she has bathed, — though, according to the words of

Vashiṣṭha, she is pure — there is to be no sexual intercourse; all the four days being equally deprecated (for that purpose).

'*The eleventh and the thirteenth*' days also 'have been deprecated,'—*i.e.*, on those days also intercourse has been forbidden. The 'eleventh' and the 'thirteenth' days are those counted from the first day of the flow ; they do not stand for the two dates of the month; because the genitive ending in '*tāsām*,' 'of these,' signifies *selection*; and, as the pronoun stands for 'days,' it must be the same thing (day) that is *selected* ; just as in the expression, 'of cows, the black one gives most milk.'

This prohibition of intercourse on the said six days is with a view to a transcendental result.

'*The remaining ten days have been recommended*,'—(of the sixteen days) six days having been forbidden, the commendation of the remaining ten days follows naturally ; and it is this same natural conclusion that is reiterated here.—(47)

VERSE XLVIII.

ON THE EVEN DAYS MALE CHILDREN ARE CONCEIVED, AND FEMALE ONES ON THE UNEVEN DAYS ; THEREFORE ONE WHO DESIRES A SON SHOULD HAVE RECOURSE TO ONE'S WIFE ON THE EVEN DAYS OF HER "SEASON."—(48)

Bhāṣya.

Among the said ten days, the 'even days' are the sixth, the eighth, the tenth, the twelfth, the fourteenth and the sixteenth; and when one has intercourse with one's wife on these days, sons are born to him.

'*One who desires a son should have recourse to one's wife on the even days of her season*;'—*i.e.*, because '*female ones*'—*i.e.*, daughters are conceived—'on the uneven days,'—'*therefore*' for the bringing about of the birth of sons, '*one should have recourse to*'—have sexual intercourse with—'*one's wife, on the even days of her season?*'

This is a mere reiteration ; and it is also a restrictive rule, the meaning being that 'one, for whom no sons have been

born, should not have intercourse with one's wife on the uneven days.'—(48)

VERSE XLIX.

A MALE CHILD IS BORN WHEN THE MAN'S SEED IS IN EXCESS, AND A FEMALE CHILD WHEN THE WOMAN'S (IS IN EXCESS); WHEN THE TWO ARE EQUAL, THERE IS BORN EITHER A NON-MALE OR A BOY AND A GIRL; WHEN IT IS WEAK AND SMALL IN QUANTITY, THERE IS FAILURE.—(49)

Bhāṣya.

'*Seed*'—the man's semen, and the woman's ovule. Says the revered Vashiṣṭha—'man is the product of semen and ovule' (15. 1).

When the man's 'seed' is in excess of the woman's, then, even on the uneven days, a male child is conceived; similarly, on the even days also a female child becomes conceived, if the woman's 'seed' happens to be in excess.

This statement is meant to lead the man seeking for a son to have intercourse with his wife on the uneven days also; the sense of the instruction being that—when the man finds that by the use of aphrodisiacs and strengthening food he has become vigorous in his virility, and that his wife has, for some reason or other, become weak, then he should have intercourse with her, when desirous of getting a son.

The '*excess*' meant here is not that in *quantity*, but that in *virility*.

When the two are equal, there is born either a non-male, or a boy and a girl, together. '*Non-male*' stands for the hermaphrodite, according to some people.

Some people read '*sāmyē*;' and it means that 'in case of equality of both, a non-male is born.'

'*Or a boy and a girl*'—When the wind in the womb stirs up the mixed semen and ovula and divides it into two equal parts—a small quantity in one part, and an equal quantity in another part of the womb,—then twins are born; and in those two equal parts also, in that part where the woman's seed happens to be in excess the girl is born, while

in the other part, where the male's seed is in excess, the boy is born.

When the seed is weak—in virility—then '*there is failure*;' either non-conception, or the birth of a hermaphrodite.—(49)

VERSE L.

'BY AVOIDING WOMEN ON THE FORBIDDEN DAYS AND ALSO ON THE EIGHT OTHER DAYS, ONE REMAINS A "RELIGIOUS STUDENT" (OBSERVING THE VOW OF CONTINENCE), IN WHATEVER STAGE OF LIFE HE MAY HAPPEN TO BE."—(50)

Bhāṣya.

'*Forbidden days*'—*i.e.*, the six mentioned above.

'*Other eight days*'—which have not been forbidden.

He who avoids women on these days, and has recourse to her on the remaining two days—avoiding the sacred days —then '*he remains a religious student etc.*'—*i.e.*, he obtains the fruits of continence.

'*In whatever stage of life he may happen to be*,'—this is an exaggeration. Certainly, intercourse with women on two days could never be permitted for the Recluse; for the simple reason that it has been strictly enjoined that one should keep one's sexual organs in complete check, in all stages of life, except that of the Religious Student. As for the repetition (in the phrase, '*yatra tatra*'), this is explicable as occurring in an exaggerated statement.

The text does not mean that the fourteen days are to be avoided in the order in which they are mentioned; all that is meant is that one should not think that one may have intercourse whenever one chooses, only leaving off the sacred days; and it is in this sense that only two days have been permitted.

"What is the fruit of *continence*?"

Since we do not find any particular fruit mentioned (as resulting from continence), it must be taken to be Heaven. But in some places we find it asserted that 'the student observing the vow of continence never incurs sin;' which means that he is not tainted by sins accruing from minor transgressions.

SECTION (6)—RULES REGARDING MARRIAGE.

VERSE LI.

THE GIRL'S FATHER, IF WISE, SHOULD NOT ACCEPT EVEN A SMALL CONSIDERATION ; BY ACCEPTING A CONSIDERATION, THROUGH GREED, THE MAN BECOMES A CHILD-SELLER.—(51).

Bhāṣya.

This verse prohibits the receiving 'of consideration' in connection with the 'Āsura' form of marriage ; that this is so, is indicated by the fact that later on (in 54) the acceptance of a dowry for the bride is permitted.

'*Wise*'—*i.e.*, knowing the impropriety of accepting the gift.

The girl's father shall not accept even a small present ; by accepting it, he becomes tainted with the sin of child-selling.

"What is it that is called '*Shulka*,' 'consideration ?'"

It is what is received from the bridegroom on stipulation. When there is a bargaining, carried on in consideration of the good or bad qualities of the bride,—it is a case of pure 'selling ;' what is referred to here is the acceptance of even a small present—though the bride is possessed of most excellent qualities,—that also without any stipulation.

This (acceptance of unequal price) is not a condition of 'sale' proper ; the act is only deprecated by being described as being of the nature of 'selling.'—(51)

VERSE LII.

THOSE RELATIONS WHO, THROUGH FOLLY, LIVE UPON THE BRIDE'S PROPERTIES—EVEN THE BRIDE'S CONVEYANCES AND CLOTHES—ARE SINNERS AND FALL INTO THE LOWEST STATE.—(52)

Bhāṣya.

This verse is supplementary to the foregoing verse.

'*Bride's properties*'—*i.e.*, those properties that are received from the bridegroom for the sake of the bride ;

'*the relations*'—fathers and others—'*who, through folly, live upon*' them ;—as described above (in verse 31)

'The' *property* here spoken of is that in the form of gold and silver.

'*Bride's conveyances*'—such as the horse and the rest.

'*Clothes* ;'—even such paltry things as clothes and conveyances should not be lived upon,—what to say of more valuable properties ?

The text proceeds to describe what befalls those who do live upon such properties,—they are '*sinners;*'—and by doing what is prohibited in the scriptures—'*they fall into the lowest state*'—*i.e.*, into hell.

Or, '*bride's properties*' may be taken in the sense in which it is going to be described in Discourse 9 below. Those who, through folly, live upon those properties ;—the '*relations*,' in this case, would stand for the girl's father and his kinsmen, as also the husband and his relations. Similarly, with 'conveyances' and 'clothes ;'—the '*clothes*' also those belonging to the bride ; this connection being assumed on the basis of the proximity of the term '*bride*' (in the compound term 'bride's conveyances'); just as in the case of the use of expression, 'royal servant,' if some one asks, 'whose ?,'—this is taken to mean 'of what *king* ?'—(52)

VERSE LIII.

SOME PEOPLE DECLARE THAT THE BOVINE PAIR ARE THE "CONSIDERATION" (TO BE ACCEPTED) IN THE ĀRṢA FORM OF MARRIAGE. THIS IS NOT TRUE ; FOR SMALL OR LARGE, THE ACT BECOMES A 'SELLING' ALL THE SAME.—(53)

Bhāṣya.

'*Bovine pair*'—*i.e.*, a cow and a bull.

Some people declare that this 'consideration' should be accepted.

Manu's opinion, however, is that '*this is not true* ;' *i.e.*, it should not be accepted.

'*Small*'—*i.e.*, accomplished by small means ; similarly with '*large*.' It is '*selling*' *all the same*.—(53)

VERSE LIV.

IN THE CASE OF GIRLS WHOSE RELATIONS DO NOT APPROPRIATE THE BRIDE'S GIFT, IT IS NOT "SELLING;" IT IS ONLY A MEANS OF HONOURING THE MAIDENS AND IS ENTIRELY HARMLESS. —(54)

Bhāṣya.

The question being—"Does the mere act of receiving gifts from the bridegroom make the marriage a *sale*?" —our answer is that it is not so; it is when the '*relations*' of the bride,—*i.e.*, those in charge of her—accept gifts for themselves, then alone it is 'selling.'

'*Means of honouring*':—The receiving of presents on behalf of brides becomes a means of honouring them; it raises the girls in their own estimation; they come to think that 'we are so good that we are being married after receiving proper presents;' they rise in the estimation of the people also, who look upon such brides as very 'handsomely fortunate.' Or, when out of the presents received ornaments are made for them, and they are decked in them, they look beautiful.

'*Harmless*'— it involves no sin; *i.e.*, there is not the slightest taint of sin in this act.

What this exaggerated statement indicates is that the accepting of presents on behalf of the bride is permitted.—(54).

VERSE LV.

THESE SHALL BE HONOURED AND ADORNED BY THEIR FATHERS AND BROTHERS, HUSBANDS AND BROTHERS-IN-LAW, WHO ARE DESIROUS OF THEIR OWN WELFARE.—(55)

Bhāṣya.

The bride's relations are not only to receive presents for her from the bridegroom; they themselves shall make presents to her.

'*Fathers*'—through association, the term 'father' here

includes the grandfather, uncle, etc., also ; hence the plural number; or, the plural number may be explained as referring to several individual brides.

Similarly, '*husbands*' may stand for father-in-law, &c. ; or, it may refer to several individual girls.

'*Brothers-in-law*'—the husband's brothers.

'*Shall be honoured*'—during rejoicings in connection with the birth of sons, &c., they should be invited, welcomed and received with honour and feasting.

'*Shall be adorned*'—should be decked with clothes, ornaments, unguents, and so forth.

The effect of all this is next indicated—'*welfare,*'—what is desirable, *i.e.*, being endowed with children, wealth, &c., good health, freedom from troubles, and so forth : Those who are desirous of all this—*i.e.*, of obtaining all this (should do what is said above).

The injunction contained in this verse has been set forth for the purpose of indicating this reward.—(55)

VERSE LVI.

WHERE WOMEN ARE HONOURED, THERE THE GODS REJOICE; WHERE, ON THE OTHER HAND, THEY ARE NOT HONOURED, THERE ALL RITES ARE FRUITLESS.—(56)

Bhāṣya.

'*The gods rejoice*'—are satisfied, pleased ; and being pleased, they bestow upon the master of the house desirable rewards.

'*Where they are not honoured, all rites are fruitless*'—sacrifices, libations and charities,—gifts made with the motive of pleasing the gods,—all such acts, though done, become fruitless.

This is a commendatory exaggeration.—(56)

[Verses 57 to 66 have been omitted by Medhātithi.]

SECTION (7)—DUTIES OF THE HOUSEHOLDER.

VERSE LVII.

IN THE MARRIAGE-FIRE THE HOUSEHOLDER SHOULD PERFORM THE 'GṚHYA' RITES; AS ALSO THE RITE OF THE 'FIVE SACRIFICES' AND THE DAILY COOKING.—(67)

Bhāṣya.

The section on Marriage is finished.

In the fire in which the marriage-rites have been performed, one should perform the 'Gṛhya rites,'—*i.e.*, rites that have been prescribed by the authors of *Gṛhyasūtras* as to be performed with the help of fire; *e.g.*, the *Aṣṭakā shrāddha*, the *Pārvaṇashrāddha*, Libations, and so forth.

'*Five sacrifices*'—to be described later on;—'*the rite*,' the performance of these—(should be done) in that same fire.

"Though the text speaks of the 'five sacrifices' without any specification, yet (among them) the Vaishvadeva-offering alone is to be made in the fire; in the offering of the water-libations, etc., there is no need for the fire. Why then should the text speak of the 'rite of five sacrfices' as to be performed *in the fire?*"

Some people explain that, though the locative ending is one only, yet it may be regarded as diverse in reference to the diversity in the objects; hence, in the present context, the term 'five sacrifices' has been used in the sense of a part only of the five sacrifices.'

Or (another explanation is that), the phrase, '*in the fire*,' is not to be construed with the '*rite of the five sacrifices*,'—the Vaishvadeva-offering, which is made into fire, being already included in the preceding phrase ('*gṛhya* rite'). The construction in this case would be—'the Householder should perform the rite of the five sacrifices, and in the Marriage-fire he should perform the *gṛhya* or domestic rites, as also the daily cooking.'

The term '*gṛha,*' *house,*' denotes *wife*; hence what is meant is that the '*householder,*' *i.e.*, one, who has married a wife, should perform the rites, in association with one's wife.

Some writers on the Gṛhyasūtras have declared that at marriage, fire should be produced by the friction of two sticks ; while, according to others, one may bring burning fire from anywhere he likes and make his offerings into that.

The injunction that the domestic rites shall be performed in the marriage-fire implies that the fire kindled at marriage shall be kept up.

On this point some people make the following observations :—"The maintaining of the marriage-fire should be necessary for the *Shūdra* also; as for him also the performance of the '*Pākayajña*' has been ordained; nor does the present text specify any particular caste; all that is found is the general term 'householder,' and the *Shūdra* also is a 'householder,' the marrying of a wife being prescribed for him also. This is what has been declared elsewhere (in Yājñavalkya, *Āchāra*, 97)—'The householder should everyday perform the *smārta* rites in the marriage-fire.'"

Our answer to the above is as follows :—What has been declared is that 'Gṛhya rites are to be performed in the marriage-fire ;' but there is no special rite named '*gṛhya* ;' hence the name '*gṛhya*' should be taken as indirectly indicating the rites prescribed by writers on *Gṛhyasūtras*; and these writers have prescribed the rites for the three higher castes only, and not for the *Shūdra*. In fact, in the Gṛhyasūtras we find a summing up in the words —'The sacrificial rites have been described, we are now going to describe the Gṛhya rites;' and the purpose for which these words have been added is to imply that 'those persons only are entitled to the performance of the *Gṛhya* rites who are entitled to that of the *sacrificial* ones ;' and it is not meant, as it has been explained by others, that the latter constitute the duty of others also. If this had been meant, then it would not have

been asserted that--'the times for *Prāduṣkaraṇa* and Homa are analogous to those of the *Agnihotra.*' Nor, again, is it right to take the term '*gṛhya*' to mean 'pertaining to the home' (domestic); for the term 'home' (*gṛha*) could only mean either 'house' or 'wife;' now, as a matter of fact, for no rite has the 'house' been specifically prescribed as the location, in view of which the rite could be prescribed for the householder in terms of the 'house.' Then, again, such rites also as are performed for the sanctification of one's house—such for instance, as the testing of the building-site, and so forth—have been prescribed for the three higher castes only, and not for the *Shūdra.* If, on the other hand, the term 'home' means the 'wife,' then the act meant having been already implied by the term 'householder,' the name '*gṛhya*' would be superfluous.

As for the statement in the other *Smṛti* (Yāja valkya, *Āchāra* 97)—'The householder should every-day perform *Smārta* rites in the Marriage-fire, or in the fire set up at the time of partition, and the *Shrauta* rites in the sacrificial fires,'—here also, since it has not been specifically stated what the '*smārta* rites' are, the statement must be taken as qualified by some other statement; specially because, as a matter of fact, all *smārta* rites cannot be performed in fire; nor is there anything to indicate that the term refers to *Homa* (offerings into fire) only; nor, again, is it necessary that all *Homa*-offerings shall be made into fire.

From all this the term 'gṛhya' has to be explained as standing for the *rites prescribed by the* authors of *Gṛhyasūtras.* Both these *smṛti*-texts (the present one, and Yājñavalkya I, 97) only refer to what has been prescribed by the authors of *Gṛhyasūtras.* So that how could there be any setting up of the fire by a *Shūdra ?*

Further, Yājñavalkya's text lays down the additional fact that 'Shrauta rites are to be performed in the sacrificial fire;' and this must be taken as pertaining to the three higher castes only. Under the cir-

cumstances, if the former statement (regarding *smārta* rites) were taken as pertaining to all the four castes, and the latter (regarding the *shrauta* rites) to three castes only, then this would involve the incongruity of one and the same set of words having two different imports. And, so long as a uniform import can be found, there can be no justification for admitting such a diversity.

'*Daily*'—that which is done day after day; *e.g.*, the cooking that is done every day for one's own food ;—this also is to be done in the same fire.—(67)

VERSE LXVIII.

FOR THE HOUSEHOLDER THERE ARE FIVE SLAUGHTER-HOUSES : THE HEARTH, THE GRINDING-STONE, HOUSEHOLD IMPLEMENTS, MORTAR AND PESTLE AND WATER-JAR ;—BY USING WHICH HE BECOMES STRICKEN.—(68)

Bhāṣya.

This verse serves to indicate the occasion for the prescribing of the 'five sacrifices.'

'*Slaughter-houses*'—*i.e.*, it is as if they were slaughter-houses. Places where animals are killed for the purpose of their flesh being sold, or those where meat is sold, become sources of sin, by being used for the purpose of obtaining meat ; similarly, the hearth and other things also, being sources of sin, come to resemble the 'slaughter-house.'

As a matter of fact, there is no direct scriptural prohibition bearing specifically upon the 'hearth' and other things ; nor is there any general prohibition regarding them. It is not impossible for men to have a desire for the heat (provided by the hearth). We do not find any such *acts* as are accomplished by means of the hearth, etc., which could be prohibited by other texts. Nor can the prohibition be inferred from what is stated in the present text itself ; for the simple reason that it is clearly understood as to be construed along with the next verse (which is an *injunction*, not a *prohibition*); so that, if the present text were taken

as a prohibition, this would involve a syntactical split ; and further (the use of the Hearth, etc., being prohibited by this verse) the occasion for the performance of the 'Five Sacrifices' would be afforded only when the acts that are done by means of the Hearth, etc., would be done by means of other things. Nor, again, have the peculiar characteristics (of such acts) have been described anywhere, the presence whereof would indicate the similarity of certain acts (to the acts accomplished by means of Hearth, etc.) and their consequent prohibition. And a further result of this being taken as the prohibition of the Hearth, etc., and as such having no connection with the injunction of the sacrifices, would be that the sacrifices would be performed by such men as would eat food cooked by others (and thus avoid the use of the Hearth), or would use water directly from the river and other reservoirs (thus avoiding the use of the water-jar). Then, again, if a prohibition of the Hearth, etc., were intended, then directly prohibitive words would have been used in the text ; why should it have been left to be inferred ? Direct assertion is always more forcible. If the prohibitive implication were admitted for the purpose of indicating the expiatory rites to be performed in connection with the acts,—then the right thing would have been to include it under Discourse XI (where expiatory rites are dealt with). Further, such a prohibition might lead to the abandoning of the particular acts ; but the use of the Hearth cannot be avoided ; hence there can be no prohibition of them ; and there being no prohibition, wherefore would there be any expiatory rite ?

From all this it follows that the 'Five Great Sacrifices' are not to be performed for the destroying of sins ; but what is meant by saying that they serve to expiate,—destroy—the sin involved in the using of the Hearth, etc., which cannot be avoided for a single day—is that the daily performance of the sacrifices is absolutely essential and compulsory.

'*Becomes stricken*'—the first consonant is *v* ; and the meaning is that 'he is stricken by sin, and is ruined in

regard to his body and belongings, etc. ;—or, (if we read *ba*) the meaning may be that 'he becomes connected with (tainted with) sin ;' the root (in '*badhyatē*') denoting *overpowering*.

'*Using*'—*i.e.*, employing for one's purpose. When a man employs the hearth and other things for such purposes as present themselves, he is said to 'use' them.

Hearth.—place of cooking ; the oven, etc.

'*Grinding-stone*'—the stone-slab, and the grinding piece.

'*Household implement*'—such things as the pot, kettle and such other household requisites.

'*Pestle and mortar*'—by which corn is thumped.

'*Water-jar*'—the pot containing water.—(68)

VERSE LXIX.

FOR THE PURPOSE OF EXPIATING ALL THESE IN THEIR COURSE, THE FIVE GREAT SACRIFICES HAVE BEEN ORDAINED BY THE GREAT SAGES, FOR HOUSEHOLDERS (TO BE PERFORMED) DAILY.—(69)

Bhāṣya.

'*Of these*'—of the Hearth and the other 'slaughter-houses.'

'*For the purpose of expiating*'—*i.e.*, for the purpose of removing the evils proceeding from them.

'*Course*'—the 'course' meant are —*smearing* of the Hearth, *scraping* of the grinding-stone, and so forth.

'*Have been ordained by the great sages* ;'— have been declared as to be performed ;—'*the five great sacrifices*,' '*for householders*'—*i.e.*, for persons who have entered the householder's state—the term '*gṛhamēdha*' stands for the Householder's state.

'*Daily*'—as no particular period has been specified, we gather that they are to be performed throughout life ; and it is thus that their compulsory character becomes estsblished.

'*Great sacrifices*'—this is the name of the rites to be performed.—(69)

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VERSE LXX.

TEACHING IS THE 'OFFERING TO BRAHMAṆA;' THE TARPAṆA IS THE 'OFFERING TO PITṚS;' THE HOMA IS 'OFFERING TO GODS;' THE BALI IS 'OFFERING TO ELEMENTALS;' AND THE HONOURING OF GUESTS IS 'OFFERING TO MEN.'—(70)

Bhāṣya.

This verse contains the injunction of the exact form of the Five Sacrifices.

The term '*teaching*' here includes 'learning' also; as will be explained in verse 74 below. The mere act of 'reciting' does not require any pupils. In the Vedic text describing the 'debts' of man, it has been stated in general terms that 'by means of Vedic study one pays off one's debts to the sages.' For these reasons, both 'teaching' and 'learning,' according to circumstances, constitute 'the offering to Brahmaṇa.'

'*Tarpaṇa*'—the offering of 'food or water,' as described below, in 82.

'*Homa*'—the offering into fire made to the deities to be described later on.

'*Bali*'—*i.e.*, offering made into receptacles other than fire, such as the wooden mortar and the like. This is the '*offering to elementals*;'—*i.e.*, the offering made in honour of the elementals. This is only the name of a particular rite.

The making of offerings has been prescribed under the name of '*bhūta*,' 'elemental,' in the text—'offerings made to elementals stalking during the day, etc., etc.;' and through association, the whole set of rites is expressed by the term 'offering to elementals.' Just as among the '*Chāturmāsya*' sacrifices, though the *Āmikṣā* is the only one substance that is offered to the Vishvēdēvas, yet the entire set of rites has been spoken of as '*Vaīshvadēva*,' in the injunction, 'one should offer the *Vaishvadēva* sacrifice.' The term '*bali*' is applied to

such *Homas* as are offered into receptacles other than fire; and they explain that '*bali* is offering to the gods.'

The '*honouring*'—*i.e.*, receiving—'*of guests*' constitutes the 'offering to men.'

"How can *Vedic study* be a 'sacrifice?' In it there are no offerings made to gods; nor has any deity been mentioned in connection with it; all that is done in it is that the letters of the Veda, without any sense, are recited; and it has been said in connection with the repeating of Vedic texts that some people say the words have no meaning."

True; the term 'sacrifice,' as also the term 'great,' are used (in this connection) only figuratively, and they are meant to indicate high praise. To the 'honouring of guests,' also the name 'sacrifice' is applied only figuratively. Though it is possible for the Guest to be regarded as a 'deity,' yet in the original injunction of the act, the injunctive verbs used are 'should feed,' 'should honour,' and not '*should sacrifice*' to guests. Just as we find in the expression '*puruṣarājāya karma vā*' (where the act done in honour of the king of men is also called 'sacrifice.')

These 'Five Sacrifices' are not to be performed simultaneously; because the occasion for all is not the same; in fact, a distinct occasion has been mentioned in relation to each. If the occasion for all were one and the same, then, even when three or four of them would be done, it would be as good as not done, till all the five were done. Just as in the case of the *Darshapūrṇamāsa* sacrifice, which consists of the three sacrifices of the *Āgnēya*, the *Agnīṣomīya* and the *Upāmshu*, the performance of only one or two of these does not discharge the complete liability; and just as among the Domestic Rites themselves, the 'Vaishvadēva offering,' which extends up to the '*Sviṣṭakṛt*' offering, is not regarded as complete, so long as there is a break in the offering to any single deity. In fact, each of the five sacrifices has a distinct occasion

mentioned in relation to itself:—*e.g.* (1) 'one should be constantly addicted to Vedic study' (verse 75), (2) 'one should be constantly addicted to making offerings to the gods' (verse 75), and so forth; and the prescribed occasion being distinct for each, each is performed separately by itself; (3) as regards 'honouring of the guest,' the injunction for this appears quite distinctly (in 106), where the act is described as 'conducive to prosperity and fame.'

Further, of these five 'sacrifices,' the performance of four depends upon the man himself; while that of 'honouring the guest' is conditional upon the arrival of the guest. The guest is not to be invited; as in that case he would not be a 'guest' (in the proper sense of the term); as we shall explain later on that a person is a 'guest' only when he comes of his own accord (unexpectedly). Thus, then, from among the five, if one performs any one only and omits the rest,—one might incur the sin of omitting to do what one should do; but what he has done does not become as good as not done. It is for this reason that when a man has not set up his own fire, though he is not, on that account, entitled to the *Vaishvadēva Homa*, yet it is incumbent upon him to perform 'Vedic Study,' '*Tarpaṇa*,' and the rest. As for the setting up of one's own fire, other Smṛtis permit of this being done at other times also; it is not necessary to set it up along with marriage itself. Says the Smṛti—'the setting up of the Fire begins either with marriage or with succession.'

"The option of setting up the Fire at the time of succession may be regarded as applicable only to one who has not married at all."

This would be so if the setting up of the Fire were an end in itself. As a matter of fact, however, the 'setting up' is for the purpose of obtaining the Fire, and the Fire is for the purpose of performing rites; rites, again, have been laid down as to be performed by one only when he is associated with his wife, and not alone by

himself. It is true that some *Gṛhya*-writers have asserted that one should perform *shrāddhas*, after having kindled the *Paramēṣṭhiprāṇa* Fire ; but this also pertains to the man as associated with his wife ; and this same also would be the time for his 'succession' also. Nor is the performance of *shrāddhas* impossible for one who has not set up the Fire; as it has been prescribed even for one who has not even been 'initiated', in whose case the use of the '*svadhā*' alone has been excepted ; and yet there is no setting up of the fire for him ; as it is only one who is 'learned' (in the Veda) that is entitled to it, and he is still without that learning (before Initiation). As for the performance of the *Shrāddha* (though this also presupposes knowledge of Vedic mantras), yet it has to be done by the uninitiated boy to the best of his ablity, in obedience to a direct injunction; this case being analogous to the performing of a sacrifice by the Niṣāda (Shūdra) in accordance with a direct injunction. In the event, however, of fire having been set up by his uncle or other relations, in view of a 'learned' performer being available, the uninitiated (and hence unlearned) boy is not entitled to the performance of *shrāddhas*. If the setting up of fire be found to be prescribed in the same context as *shrāddhas*, then one could set up the fire as an accessory to the *shrāddha*, after the completion of which it would be abandoned.

Some people have quoted the *Smṛti*—"The *Vaishvadēva Homa* may be offered in the ordinary fire also." Others, again, hold that it is to be performed by means of dry (uncooked) grains.—(70)

VERSE LXXI

HE WHO OMITS NOT THESE SACRIFICES, TO THE BEST OF HIS CAPACITY, ON ANY DAY, DOES NOT BECOME TAINTED BY THE SIN OF THE 'SLAUGHTER-HOUSE,' EVEN THOUGH LIVING IN THE HOUSE.—(71)

Bhāṣya

The necessity of performing the 'sacrifices' every day is what is enjoined here; the rest is all mere reiteration.

The meaning is that these sacrifices should be performed, even though in an imperfect manner,—to the best of one's ability; this also follows from the compulsory character of the acts; hence the text has added the phrase '*to the best of his capacity;*'—the '*tasi*' affix being added to the term '*shakti,*' which is included in the '*ādyādi*' group.

'*Hāpayati*'—This has the sense of the simple root ('*hā,*' to *abandon*), no significance being meant to be attached to the causal affix. Or, the word may be etymologically explained as derived from the nona '*hā*' (*omission*)—formed by the root '*hā*' with the '*kvip*' affix; '*hāpayati*' being explained as '*hām apayati,*' 'brings about omission;' *āp* + *kvip*, and then the nominal root formed by the addition of the affix '*ṇich.*' The meaning, in any case, is '*omits not.*'

Living in his own house—where the 'slaughter-houses' cannot be avoided—he does not become tainted with the sin resulting from them. This is said in praise of the sacrifices.—(71)

VERSE LXXII

HE WHO DOES NOT MAKE OFFERINGS TO THE FIVE—*viz.*, GODS, GUESTS, DEPENDENTS, PITṚS AND HIMSELF, — DOES NOT LIVE, EVEN THOUGH BREATHING.—(72)

Bhāṣya.

This verse praises the original injunction by deprecating its omission. Some people read this verse with the Dative ending—'*devatātithibhṛtyēbhyaḥ pitṛbhyashchātmanē tathā na nirvapati panchabhyaḥ.*'

'Offering' here stands for actual *giving away*, not merely *assignment*; hence, the Dative should be the right form.

He who does not make gifts to these,—even though he may be '*breathing,*'—carrying on the function of inhaling and exhaling air,—'*does not live;*' *i.e.*, is as good as dead, his living being absolutely fruitless.

The term '*dependents*' here should be taken as standing for 'old parents' and others mentioned below (in 11.10);

it does not stand for *servants*; as gifts to these latter are made in return for services rendered. Or, it may be taken as indicating such born slaves as become incapable of rendering further service, on account of old age. We shall also explain later on that it is necessary to feed old bulls, etc. Gautama also has declared that 'decrepit people, and those devoid of livelihood, should be supported by him' (10. 61).

The 'offering' to the gods consists of (*a*) pouring libations into fire, (*b*) throwing 'bali'-offerings on prepared altars; for what other 'offering' could there be, except these?—which is what is found in other cases also;—*e.g.*, those of the offerings made to the Vishvēdēvas and other deities of the *Darshapūrṇamāsa* sacrifices, where the offerings are made with such *mantras* as '*Agnayē tvā juṣṭam nirvapāmi;*' where also mere relationship (with the gods) is what is meant. It is for this reason that the 'elementals' (to whom the *bali*-offerings are made) become included under 'gods,' and hence not mentioned separately.

'*Himself*' has been added by way of illustration; the sense being—"just as, without eating, one's own living is not possible, and for that purpose the use of food is absolutely necessary, in view of one's life being a very desirable thing,—specially according to the direct injunction that 'one should guard oneself against all things'—so also is the feeding of gods and the rest absolutely essential."—(72)

VERSE LXXIII

'THEY ALSO CALL THESE FIVE SACRIFICES—(1) "AHUTA," (2) "HUTA," (3) "PRAHUTA," (4) "BRĀHMYA-HUTA," AND (5) "PRĀSHITA."'—(73)

Bhāṣya.

In certain Vedic texts, it is these sacrifices that have been enjoined under these names; hence the present verse mentions these names, with a view to show that the injunction of these is based upon the Veda itself.

What is meant also is that the rites that have been mentioned in the Veda by the names '*Ahuta*' and the rest, are

also included here, though not mentioned by the same names. This is another purpose that the author had in view in mentioning these other names; just like the names '*brahmayajña*,' '*shrāddha*,' '*udvāha*,' '*parikriyā*,' and so forth.—(73)

VERSE LXXIV

(1) JAPA IS 'AHUTA,' (2) OFFERING INTO FIRE IS 'HUTA,' (3) OFFERING TO ELEMENTALS IS 'PRAHUTA,' (4) THE HONOURING OF BRĀHMAṆAS IS 'BRĀHMYA-HUTA,' AND (5) WATER-OFFERING TO PITṚS IS 'PRĀSHITA.'—(74)

Bhāṣya.

The sacrifice that has been described as 'Ahuta' is the same as '*Japa*.' '*Japa*' here should be taken as standing for *Vedic study*, in view of the assertion that 'by Vedic study one should worship the sages.' Or, it may be taken in the sense of the mental operation of 'recalling to the mind' (of Vedic texts). The root '*japa*' has been held to be denotative of both acts—that of loudly reciting, as well as that of silently recalling to the mind.

The offering into fire is called '*Huta*.'

The offering to elementals is 'Prahuta.' Though this also is a kind of '*Homa*,' yet, in view of the fact that the term 'Homa' is generally restricted to offerings made into fire, people might think that the offering to elementals is not '*homa*;' hence (with a view to preclude this notion) it has been given the name of '*Prahuta*,'—the act being praised as *an excellent* (*pra*) *homa* (*huta*).'

'*The honouring of Brāhmaṇas is Brāhmya-huta*.'—It is the receiving of guests that is spoken of here as '*honouring of Brāhmaṇas*.'—(74)

VERSE LXXV

ONE SHOULD BE CONSTANTLY ENGAGED IN VEDIC STUDY, AS ALSO IN ACTS IN HONOUR OF THE GODS; ONE WHO IS ENGAGED IN ACTS IN HONOUR OF THE GODS UPHOLDS THE WORLD, MOVEABLE AS WELL AS IMMOVEABLE.—(75)

Bhāṣya.

It has been said above that the occasion for each of the

Five Sacrifices is distinct, and all of them do not form an aggregate ; this same idea is made clear by this verse.

When, by reason of poverty or some other cause, the necessary supplies being not available, the honouring of guests and such other acts be not possible, then one should be constantly engaged in Vedic Study.

'*In acts in honour of the gods*'—the offering made in fire to the Vaishvadēva gods are 'acts done in honour of the gods.' Though the 'sacrifice to elementals' and 'sacrifice to Pitrs' are all 'in honour of gods,' yet from the context it is clear that it is the offering in fire that is meant by the term 'acts done in honour of gods.'

A commendatory exaggeration is added—'*He who is engaged in*'—*i.e.*, busy with—'*acts in honour of the gods, upholds*'—*i.e.*, supports—'*the moveable and immoveable;*'—*i.e.*, he becomes the means of sustenance of the entire world. —(75)

VERSE LXXVI

AN OBLATION DULY THROWN INTO THE FIRE REACHES THE SUN ; FROM THE SUN PROCEEDS RAIN FROM, RAIN FOOD, AND FROM FOOD, THE CREATURES. —(76)

Bhāṣya.

'*Into the fire being thrown*'—by the sacrificer.

'*Oblation*'—cooked rice, cakes and such other things, when thrown into the fire, are called 'oblation.'

'*Reaches the sun*'—in an invisible form. The sun absorbs the essence of all things ; hence the essence of the oblation is described as reaching the sun. This essence, evolving in the sun's rays, becomes in time developed into rain. From that proceeds '*food*'—in the shape of *Vrīhi* and other grains. From that proceed '*creatures*,'—all living beings.

Thus, by throwing an oblation into the fire, the sacrificer continues to help on the world-process.

What is stated here is only a commendatory supplement to the foregoing injunction, and it is not meant

to be literally true. If it were literally true, then only one who desires rain would be entitled to the performation of the act referred to; but no such thing has been asserted anywhere. Nor is there any occasion for assuming such an assertion, when it is possible to take the verse as supplementary to the principal subject-matter of the context.—(76)

VERSE LXXVII

JUST AS ALL CREATURES SUBSIST BY DERIVING SUPPORT FROM AIR, SO DO THE OTHER STATES SUBSIST BY DERIVING SUPPORT FROM THE HOUSOHELDER.—(77)

Bhāṣya.

The present verse proceeds to indicate, in another way, the necessity of performing the Great Sacrifices.

All creatures subsist by desiring support from '*Air*'—*i.e.*, from life-breath; no one can live without the life-breath; in fact, the act of 'living' consists in the bearing of the life-breath.

The term '*creatures*' stands for all living beings.

The epithet '*all*' has been added with a view to the fact that the subsistence of even gods and sages, who are endowed with superior powers, is dependent upon Air.

Similarly, the Householder is like Air for persons in all other states. Hence, what the Injunction means is that the Householder should act in such a manner that all others may derive their subsistence from him.

Though the presence of the term '*other*' would indicate that persons other than householders were meant, yet the text is not meant to exclude the householder from the said support, specially because the making of gifts to guests and others has been specially prescribed for the *Snātaka*. Hence the term '*other*' is meant to indicate that the other states are on the same footing as the state of the Householder. Nor has it been declared anywhere that the Householder should not support himself, or should not take steps for the

supporting of the members of his family [and all this would be excluded from his support if 'other states' stood for states other than that of the Householder.]

The compound '*itarāshramāḥ*' is to be expounded as a *Karmadhāraya* compound.—(77)

VERSE LXXVIII.

BECAUSE MEN IN ALL THE THREE STATES ARE SUSTAINED BY HOUSEHOLDERS ONLY, WITH KNOWLEDGE AND FOOD, THEREFORE THE HOUSEHOLDER'S IS THE HIGHEST STATE.—(78)

Bhāṣya.

'*Because men in all the three states are sustained*'—*i.e.*, *helped*—'*with knowledge*'—*i.e.*, knowledge brought about by the expounding of the meaning of the Veda—'*and food*,' by the Householder,—therefore, '*the Householder's state is the highest*'—best.

If we read '*gṛhī*' for '*gṛham*,' the compound '*jyēṣṭhāshramaḥ*' should be expounded as a *Bahuvrīhi*; while with reading '*gṛham*' it is *Karmadhāraya*.

Here also the specification '*by Householders only*' serves only to re-iterate what is right and proper, and it does not mean that persons in the state of the Recluse and others are not to do the work of teaching. In fact, for the Recluse the work of teaching has been specially enjoined in the verse—'he should perform these great sacrifices, etc.' (below, 6. 5). As for the Renunciate, it is true that the according of any help to anybody has been prohibited by the rule—'he should take no part in injuring or helping' (*Gautama* 3. 24-25); but the expounding of the meaning of the Veda has been actually enjoined among the duties of the Mendicant. Further, for the Recluse and the Renunciate, much effort would not be needed in the expounding of the Veda, as they are required to cultivate a high degree of knowledge, dispassion, thought-power and practice. As for the Religious Student, the work of teaching would interfere with his own proper work (of study); and as

for the gift of food, how could this be possible for him, when he himself has been advised to live on alms ?

Thus, since it is for the Housholder alone that the two are generally possible, the text has used the phrase '*by Householders only.*'—(78)

VERSE LXXIX.

THAT STATE, WHICH CANNOT BE MAINTAINED BY MEN WITH WEAK ORGANS, SHOULD BE KEPT UP WITH CARE BY ONE DESIRING IMPERISHABLE HEAVEN AND ALSO UNDYING HAPPINESS IN THIS WORLD.—(79)

Bhāṣya.

'*That state*'—*i.e.*, the Householder's.

'*Should be kept up with care*'—should be maintained by one who desires Heaven and one who is desirous of obtaining happiness in this world.

'*Atyantam*,' meaning 'that of which there is no end,' implies *permanence*.

'This state, *which cannot be maintained by men with weak organs*.'

The sense is as follows :—For the Householder, intercourse with women, eating of rich food and such other luxuries are inevitable; but if one were to become unduly addicted to such sensuous objects, one would be incurring sin ; hence it is said that 'this has to be kept with greater care than the other states ;' specially as in the Householder's state great restraint of the organs is called for ; such for instance, as one should not have intercourse with one's wife, except during 'season,' he should not have recourse to other people's wives, he should eat only such food as has been left (after the offering to the gods and the feeding of guests). And Restraint, when the objects of enjoyment are within reach, is extremely difficult.

'*Imperishable heaven*;'—by this it is not meant that the attainment of Heaven is the result of performing all the duties of the Householder; because, as a matter of fact,

among the duties of the Householder some are compulsory (and as such not leading to any results), and for others other rewards have been mentioned. It is true that those acts in connection with which no rewards are mentioned are assumed to have their reward in the attainment of Heaven ; but in the present context these duties only form subjects of *reference* ; and hence, there would be no point in the specifying of any rewards in connection with them. Hence the phrase in question has to be taken merely as a reference to such *desirable results* as follow from the prescribed acts. Nor can the present text be taken as stating the desire for a definite result as constituting the occasion for the performance of certain fresh duties ; because the same duties that have been prescribed as necessary throughout life might very well be spoken of as to be performed by one who is desirous of obtaining Heaven ; specially as the mention of Heaven is clearly found to be on the same footing as 'desiring happiness in this world,' which is a reward that can have no connection with anything that is enjoined ; for 'happiness in this world' can never be recognised as the reward of any religious act, specially as no particular form of happiness is specified ; we do not find the happiness in any way specified as that proceeding from the acquisition of landed property, or of a son, and so forth. And if the happiness is not specified, it means the same thing as 'Heaven.' But Heaven cannot be said to belong to 'this world.' Hence this phrase should be taken as referring to the experiencing of perceptible (physical) pleasures. Men in the other 'states' are without homes, living either under trees or in the house of other people ; and as such they live uncomfortably. Hence the phrase 'desiring happiness' has to be taken as a mere reiterative reference. And, consequently, the former phrase, 'desiring Heaven,' also, standing on the same footing, has to be taken as a re-iterative reference.—(79)

VERSE LXXX.

SAGES, PITṚS GODS, ELEMENTALS AND GUESTS HAVE EXPECTATIONS FROM FAMILY-MEN.; ONE WHO KNOWS SHOULD FULFIL (ONE'S DUTY) TOWARDS THEM.'—(80)

Bhāṣya.

These '*have expectations from family-men,*'—*i.e.*, seek to obtain presents from them. '*Expectation*' means wishing for help and benefits.

For this reason, one should fulfil towards them—the gods, &c.—all that is enjoined, in the shape of offerings, &c.

'*One who knows*'—the ordinances of the scriptures.

'*Family*' stands for *wife*.

It is not right to disappoint the hopes cherished by even an ordinary man, what to say of the gods, etc. ? This is a praise of the 'sacrifices.'—(80)

VERSE LXXXI.

ONE SHOULD WORSHIP, ACCORDING TO LAW, THE SAGES BY VEDIC STUDY, THE GODS BY HOMA-OFFERINGS, THE PITṚS BY SHRĀDDHA OFFERINGS, THE MEN BY FOOD AND THE ELEMENTALS BY THE OFFERING OF BALI.'—(81)

Bhāṣya.

What is meant by the words '*svādhyāyamadhīyīta*' ('one should study the Veda') is exactly what is meant by the words, '*one should worship the sages by Vedic Study.*'

As a matter of fact, what is called *worship* is done either (*a*) by means of faith and devotion, or (*b*) by means of offering water for the feet, garlands and sandal-paint. But the present verse is purely eulogistic ; 'Vedic Study' cannot be the means of either of these two forms of 'worship' of the sages. As for the *mantras* of the Veda, those also contain praises of Agni and other gods (and not the sages). For all these reasons the statement that 'one should worship sages by Vedic Study' is purely eulogistic.

Or, the term '*sages*' may be taken as standing, not for *Marīchi* and other persons (generally known as 'sages'), but

for the *Vedas* themselves. The term '*svādhyāya*' (Vedic Study) here denotes an *action* ; it does not stand for the *Veda*, as it does in the sentence, '*svādhyāyo . dhyētavyaḥ*' ('the Veda should be studied'). Hence what the passage means is that 'one should worship the Vedas by the act of study ;' *i.e.*, one should study them in the proper manner ; no other form of 'worship' being possible.

'*The gods by Homa-offerings*'—here also the 'worship' is figurative ; for in a Homa, the deity is not the most predominant factor,—being only a subordinate factor, tending to the fulfilment of the act.

'*The Pitṛs by Shrāddha offerings*'—here the Injunction is to be taken in its direct sense ; and this shall be explained under the section on '*Shrāddha*.'

'*The men*'—*i.e.*, guests, beggars, and so forth—'one should worship'—*i.e.*, give them food with due respect.—(81)

VERSE LXXXII.

ONE SHOULD DAILY OFFER SHRĀDDHA WITH FOOD, OR WITH WATER, OR WITH MILK, ROOTS AND FRUITS,—(THEREBY) BRINGING PLEASURE TO THE PITṚS.—(82)

Bhāṣya.

Should offer'—*i.e.*, should perform.

'*Daily*'—every day.

'*Shrāddha*'—this term indicates the duty by its proper name. '*Shrāddha*' is the name of the rite laid down as to be done in honour of one's ancestors, on the *Amāvasyā* day ; and the whole process of that rite is indicated by the name 'Shrāddha.'

'*With food*'—this is only a reiteration of 'sesamum, barley, &c.' (mentioned in 3.267) ; what is reiterated here being intended to be described later on.

'*With water* ;'—'*udaka*' is *water*, and '*payaḥ*' stands for milk.—(82)

VERSE LXXXIII.

At that (Shrāddha) which forms part of the Five Sacrifices, one should feed even one Brāhmaṇa in honour of the pitṛs; and on this occasion he shall not feed any Brāhmaṇa in honour of the Vishve-devas.—(83)

Bhāṣya.

Since the offering to the Vishvēdēvas has been enjoined under the name '*Shrāddha,*' it would follow that the entire procedure of the Shrāddha has to be gone through at that offering also; hence the present verse proceeds to preclude a certain portion of that procedure. '*On this occasion*'—of the daily *Shrāddha*—one should not feed any Brāhmaṇas in honour of the *Vishvēdēvas,*—*i.e.*, with reference to these.

On this point, some people make the following observations:—"Since feeding is already understood as forming part of the Shrāddha, the presence of the verb 'should feed' in this verse indicates that this feeding is something new (different from the feeding that forms an integral part of all *Shrāddhas.*) Hence the *Shrāddha* that is laid down in the present verse is to be regarded as consisting merely in the act of feeding one Brāhmaṇa, and there is nothing else to be done at it, in the shape of the offering of a vessel of water, oblations, and so forth; nor are the restraints relating to 'avoidance of sexual intercourse,' 'omitting of Vedic Study,' and so forth to be observed in this connection."

'*Should feed even one Brāhmaṇa*'—the number of Brāhmaṇas to be fed having been fixed at *three,*—and what is said (under 3·125) regarding the feeding of 'one at each of the two' not being of the nature of an Injunction—the number 'one,' which has not been indicated by any other authority, is what is distinctly enjoined here;—the sense being that 'one should feed even one Brāhmaṇa,—but also many, if possible.'

'*In honour of the pitṛs*'—*i.e.*, for the purpose of satisfying the pitṛs.

'*That which forms part of the Five Sacrifices*'—*i.e.*, that which is included among the Five Sacrifices; this term being used here in the sense of '*Shrāddha;*' what is spoken of as 'what forms part of the Five Sacrifices' is not the *Tarpaṇa*—offering (of water); but the combination of this *water—offering* and the *feeding* of the Brāhmaṇa. The optional alternative to this shall be described below, under 3·283.—(83)

VERSE LXXXIV.

OUT OF THE FOOD COOKED IN THE DOMESTIC FIRE, FOR THE VISHVEDEVAS, THE BRÂHMAṆA SHALL EVERY DAY OFFER, ACCORDING TO RULE, HOMA TO THESE DEITIES,'—(84)

Bhāṣya.

'*Vaishvadēva,*' '*for the Vishvēdēvas*'—*i.e.*, what is cooked for the sake of the Vishvēdēvas. Though the term '*vishvēdēva*' literally means 'all deities,' yet here it is indicative of only those to whom oblations are offered. Hence the term may be taken as standing also for what is cooked for guests and others.

'*Out of the food cooked, Homa should be offered to these deities*'—*i.e.*, to those going to be mentioned in the next verse. The term '*cooked*' implies that the offering is made out of what has been already cooked for all recipients, and that there is no special cooking for the deities only, done with the *mantra* '*Dēvasya tvā savituḥ, etc.*'

'*According to rule*'—this means that the Homa is to be offered in accordance with rules laid down in the *Gṛhyasūtras*; by which all such details of procedure become included as sweeping the spot, sprinkling water over it, and so forth.

The term '*Brāhmaṇa*' is for the purpose of indicating the fact of the three higher castes being entitled to the performance.

'*Every day*'—daily.

'*Deities*' (in the Dative) serves to indicate the necessity of using the syllable '*svāhā.*' If the genitive had been

used, then the words used (at the offering) would have been '*agnēḥ idam*' (not '*agnayē svāhā*). The use of the term '*dēvatā*' ('Deity'), however, makes the rule mean that 'all offerings to the gods should be made with the syllable *svāhā*.' As for the syllable '*vaṣaṭ*,' it is to be pronounced at the end of the '*Yājyā*' *mantras*, but never at a *Smārta Homa*; while the syllable '*svāhā*' is to be pronounced at all *Homas*; such being the case, the formula used should be '*agnayē svāhā*.'—(84)

VERSE LXXXV.

FIRST TO AGNI AND TO SOMA, THEN TO BOTH THESE TOGETHER, THEN TO THE VISHVE-DEVAS AND TO DHANVANTARI.—(85)

Bhāṣya.

The term '*first*' is a mere reiterative reference; that the offering to Agni is to be made first of all being already indicated by the order in which the names are mentioned. These two offerings are to be distinct (one to each); while the next is to the two together—the formula used being '*agnīṣomābhyām svāhā*.' For the next, the formula is '*vishvēbhyo dēvebhyaḥ svāhā*.' Only one offering is to be made with the words, '*Dhanvantarayē svāhā*.'—(85)

VERSE LXXXVI.

TO KUHŪ, TO ANUMATI, AND TO PRAJĀPATI; THEN TO DYAUḤ—PṚTHIVĪ JOINTLY, AND FINALLY TO SVIṢṬAKṚT.' —(86)

Bhāṣya.

'*To Dyauḥ-Pṛthivī jointly*'—with the formula '*dyāvāpṛthivībhyām svāhā*.'

'*Finally to Sviṣṭakṛt*'—'*Sviṣṭakṛt*' (accomplisher of what is extremely desirable) is an adjective, the deity qualified by it being Agni. That this is so is indicated by the assertion in another *Smṛti* to the effect that 'this offering is to be made *to Agni-Sviṣṭakṛt*.' This offering to *Agni-Sviṣṭakṛt* has been prescribed in the Veda as to be made in the case of all *Homas*,

'*Finally*'—though this is already implied by the order in which the names have been mentioned, yet it has been reiterated (by means of the term 'finally') for the purpose of indicating that when, according to another *Smṛti*, a large number of oblations are offered conjointly under this head, that to '*Agni-Sviṣṭakṛt*' should come first.

"All these oblations forming a single act of *Homa*, the several deities mentioned should be treated as optional alternatives."

But whence does it follow that there is a single Homa? Verse 85, which speaks of oblations 'to Agni and to Soma, etc.,' is the originative Injunction of the Homas; and hence the *Homa*-offerings being severally qualified by the mention of several special deities, the Homas are clearly recognised as distinct.—(86)

VERSE LXXXVII.

HAVING THUS DULY OFFERED THE OBLATION INTO FIRE, HE SHOULD PLACE BALI-OFFERINGS IN ALL DIRECTIONS, PROCEEDING TOWARDS HIS RIGHT TO INDRA, ANTAKA, AP-PATI AND INDU, ALONG WITH THEIR FOLLOWERS.—(87)

Bhāṣya.

'*Duly*'—*i.e.*, with the mind bent upon the deity, and not wandering over anything else.

Having offered in the Fire the oblation to these deities—he should place '*in all directions, proceeding,*' in due order, '*towards his right;*' at first in the East, then in the South, and so forth, this being the 'movement towards one's right;' '*To Indra, Antaka, Ap-pati and Indu*'—in each direction.

Another writer remarks that 'Indu' has no share in the oblation (the offering being made to *Soma*). If this name is not to be used in making the offering, how could 'Indu' be spoken of (as he is in this verse) as a partaker of the oblation? And it has been explained that the 'placing of the *bali*' is nothing other than *Homa*.

As a matter of fact, no stress is meant to be laid upon the special form of the names used; as they have been used only in view of the exigencies of metre; so that, in actual usage, the names to be used should be those mentioned in other *Smṛtis.*

'*Along with their followers*'—'followers' stands for servants, attendants; the formula used in such cases being '*Indrapuruṣēbhyaḥ svāhā,*' and so forth.—(87)

VERSE LXXXVIII.

SAYING "THIS TO THE MARUTS," HE SHOULD MAKE AN OFFERING AT THE DOOR; ALSO ONE IN WATER, SAYING, "THIS TO THE APAS;" AND HE SHOULD MAKE AN OFFERING ON THE PESTLE AND MORTAR, SAYING, "THIS TO THE VANASPATIS."—(88)

Bhāṣya.

The particle '*iti*' is meant to lay stress upon the exact form of the words to be used.

'*In water*'—this specifies the receptacle of the offering; and '*to Apas*' indicates the deity to whom the offering is to be made.

'*Saying "this to Vanaspatis," on the pestle and mortar*; the singular number in the Copulative Compound '*musalolūkhalē*' would indicate that the two things are not two optional alternative receptacles; and, since two receptacles are mentioned, the right course would appear to be that there should be a repetition of the oblation, which is the principal factor; specially, as it is not possible for the pestle and the mortar to be unified and then serve as a receptacle for the offering; as the two will ever remain distinct; they can never be mixed up like milk and water; so that if the oblation is poured on the mortar, it is not poured on the pestle; and if it is poured on the pestle, it is not poured on the mortar; nor is it possible for the oblation

to be poured in parts (over the two receptacles); as the exact quantity of the oblation has been fixed by law. With all this, in view of the copulative compound, it appears best that the oblation should be poured on one of the two things mentioned (*i.e.*, either on the pestle or on the mortar).—(88)

VERSE LXXXIX.

HE SHOULD MAKE AN OFFERING TO SHRĪ ON THE "HEAD" AND TO BHADRAKĀLĪ ON THE "FEET;" FOR BRAHMAN AND VĀSTOṢPATI, HE SHOULD PLACE AN OFFERING IN THE CENTRE OF THE HOMESTEAD. —(89)

Bhāṣya.

'*Head*'—is the top-most place, known as the dwelling of the gods; on this he should make the offering to Shrī; and '*on the feet*'—*i.e.*, on the lower side of the house—'*to Bhadrakālī;*' the place of dwelling of this goddess being the East of the door.

Others have explained '*head*' to mean that side of the householder's bed where his head lies; and the '*feet*' to be the lower side of the same. According to this explanation, this oblation may be placed either on the bedstead or on the ground, on the spot where the householder's bed lies.

'*For Brahman and Vāstoṣpati.*'—Even though these deities have been coupled together in a copulative compound, yet the two oblations are distinct, one to Brahman and another to Vāstoṣpati. In cases where two gods together form the 'deities,'—as in the case of 'Agni-Soma'—the two are taken together or conjointly; for example (*a*) 'to the two together' (as mentioned in 85 above), and 'to Heaven and Earth conjointly' (as mentioned in 86 above). The two mentioned here are to be treated separately, as they are not known to be companions.

'*Homestead*' means the *house*; and it is in the centre of the house that the offering is to be placed.—(89)

VERSE XC.

THE OFFERING TO THE VISHVEDEVAS HE SHOULD THROW INTO THE SKY; AS ALSO TO THE ELEMENTALS ROAMING IN THE DAY AND TO THOSE ROAMING AT NIGHT.—(90)

Bhāṣya.

The particle '*eha*' indicates that there is only one oblation.

'*To the Vishvēdēvas*' the offering is to be thrown up into the sky—either within the house, or outside the house.

During the day, the offering should be made to the 'elementals roaming in the day,' and during the night it should be made to those 'roaming at night;'—'elementals' being construed both ways.

Some people explain that these two offerings pertain respectively to the morning and evening.

But this is not right, as the evening-oblation is to be offered without any words, as is going to be mentioned below (verse 121).

"But what is mentioned there may mean simply that the articulate dedication of the offering is forbidden; but what is there to prevent the mental (silent) dedication? In fact, without some such dedication the offering would not be an 'offering' at all."

But what you have got to explain is—from where you have learnt this distinction. If it is one that has been made by authors of the *Gṛhyasūtras* themselves;—then it may be as you say.—(90)

VERSE XCI.

THESE OFFERINGS ONE SHOULD MAKE IN THE UPPER DWELLING, FOR THE PURPOSE OF ACQUIRING ALL KINDS OF FOOD. THE ENTIRE REMNANT OF THE OFFERINGS HE SHOULD OFFER TOWARDS THE SOUTH, TO THE PITṚS.—(91)

Bhāṣya.

What is said here is supplementary to the two offerings spoken of in the latter half of the foregoing verse; and the

first half of this verse prescribes the receptacle for those two offerings.

The dwelling on the top of another dwelling is called the '*upper dwelling.*' In the case of a single-storied house, it means the *roof.* There one should make the offering to the 'roamers at night' and 'roamers during the day.'

'*Sarvānnabhūtayē*'—'*for the purpose of acquiring all kinds of food*';—the Dative ending has the sense of 'for the purpose of,' 'with a view to,' and not that of 'recipient;' for no oblations have been laid down as to be offered to any such deity as *Sarvānnabhūti*; specially, as the term 'offering' in the present verse is supplementary to the preceding verse, and the offerings prescribed in the preceding verse require the mention of a receptacle for them. Even in other *Smṛtis* no such deity as '*Sarvānnabhūti*' has been mentioned in connection with the '*Vaishvadēva*' offerings. Hence, what the word means is that 'the act is to be done *for the purpose of acquiring all kinds of food*;' *i.e.*, 'when this offering is made, all kinds of food are obtained.' And when the etymological signification of a word is found compatible with the context, there can be no justification for assuming a signification for the word as a whole (irrespectively of its etymology.) So that, if the word ('*Sarvānnabhūti*') were to be taken as signifying a deity, an absoluteley unknown denotation will have to be attributed to it.

'*The remnant of the offerings*;'—the use of the term 'remnant' implies that the offering material has to be collected in a vessel and then offered, and that the oblations are not to be taken out of what is contained in the cooking pot.

'*Towards the South*'— *i.e.*, in the southerly direction; *i.e.*, the man should face the south.

'*Entire*'—*i.e.*, all that has been taken out in the vessel.—(91)

VERSE XCII.

HE SHOULD GENTLY PLACE ON THE GROUND FOOD FOR DOGS, OUTCASTS, CHĀṆḌĀLAS, PERSONS AFFLICTED WITH FILTHY DISEASES, BIRDS AND INSECTS.—(92)

Bhāṣya.

Having taken up some food in a vessel, he should place food on the ground, with a view to benefit the dogs and the rest.

'*Persons afflicted with filthy diseases*'—Lepers, consumptives, and so forth.

'*Vayāmsi*'—birds.

'*Gently*'—*i.e.*, in such a way that the food does not become mixed with the dust raised from the ground.

The '*ground*' has been mentioned, not with a view to preclude the use of a vessel, but simply to indicate that food for the Chāṇḍāla, the outcast and the leper should not be given in their hands.

What the present verse prescribes is the *according of help*; that is why the verse contains the Genitive, not the Dative, ending.

For the birds, food should be placed on a spot where they can eat it without being scared away by dogs, &c.

For *insects*, the food should be placed on a spot where they are likely to be present.—(92)

VERSE XCIII.

THE BRĀHMAṆA WHO THUS DAILY HONOURS ALL BEINGS, BECOMES ENDOWED WITH A BODY OF LIGHT, AND GOES TO THE HIGHEST PLACE, BY THE STRAIGHT PATH.—(93)

Bhāṣya.

This sums up what has gone before.

The epithet '*all*' indicates that one should help with food the deer, the cock, the cat and such other animals as grow in the villages.

'*Honour*' here denotes *help*, not *worship*; as worship could not apply to dogs, &c. In fact, what is meant is the

forbidding of ill-treatment ; and it is with this view that the author has not used the term 'help.'

'*Highest place*'—*i.e.*, he reaches Brahman.

'*By the straight path*'—*i.e.*, he has not to wander through an endless series of births as different animals.

Question—"Is this verse meant to lay down the reward (to be obtained) ?"

We say—*no*. For it has already been explained that the injunction of the offerings is an obligatory one ; and if a reward happen to be mentioned in connection with an obligatory act, it can only be taken as a commendatory description. Nor is any injunctive word found in the verse ; the word used is '*goes*,' in the present tense.

'*With a body of light*'—*i.e.*, with a body made up of light only ; he is no longer tramelled with a body made up of the five elemental substances ; *i.e.*, he becomes of the nature of pure Consciousness. Or, the term may be taken as connoting *freedom from sin* ; the meaning being that he becomes pure of character. The act done is one of helping all beings ; and when the man does not transgress any scriptural injunctions, he incurs no sin ; and hence it is only right that he should be *pure*. If it were otherwise, then *sin* being an impurity, he could never have a *body of light*. There being no sin in him, it is only natural that the man should reach the highest place, which consists in a state free from all pain and suffering.—(93)

VERSE XCIV.

HAVING PERFORMED THIS RITE OF OFFERINGS, HE SHOULD FIRST FEED HIS GUEST AND THEN GIVE ALMS IN THE PROPER FORM, TO ONE WHO IS MENDICANT AND A 'BRAHMACHĀRIN'—(94)

Bhāṣya.

The right definition of the 'guest' shall be given later on (in 102); when such a guest has arrived, he shall feed him *first*,—*i.e.*, before all others that may be near the house and may be going to eat.

Alms to one who is a mendicant'—*i.e.*, he should give it to a person that asks for it. The term '*alms*' stands for the gift of a small quantity of food; it has been said that 'it is a handful that constitutes *alms*;' and this is well known among housewives.

'*In the proper form*,' to '*a Brahmachārin*'—to others even to a beggar that may be a disguised heretic, alms may be given,—but not in the proper form; but to the Brahmachārin it should be given '*in the proper form*;' *i.e.*, the giving is to be preceded by the syllable '*svasti*' by the *recipient*; this is the 'form' referred to.

Or, the term '*bhikṣu*,' 'mendicant,' in the text may be taken in the sense of the *Parivrāṭ*, the Renunciate,—and the term '*brahmachārī*' in that of one who is still in the first stage of *Studentship*. The particle '*cha*' occurs in the wrong place on account of exigencies of metre; it should occur after '*brahmachāriṇē*.'

But under this explanation, no alms would ever be given to the Recluse (the person in the third stage.) Hence the right view appears to be to take the term '*bhikṣu*' (mendicant) in the sense of 'one who begs,' and the term '*brahmachārin*' (*chaste*) as a qualification of the former. And in this way the giving of alms to persons in all the three stages becomes regularly sanctioned. As for heretics, they are to be treated like outcasts (*vide* 92),—and the mention of 'all' (in 93) has already enjoined the helping in the form of giving food, according to one's means, to all living beings.—(94)

VERSE XCV.

THE TWICE-BORN HOUSEHOLDER, GIVING ALMS, OBTAINS THE SAME REWARD FOR MERIT WHICH REWARD FOR MERIT ONE OBTAINS BY GIVING A COW, IN THE PROPER FORM, TO HIS TEACHER.—(95)

Bhāṣya.

That one should always give food to one in want of it, according to his means—(having been declared in the preceding verses), the present verse supplies another incentive.

The reward that one obtains by giving a cow to the Teacher is obtained by giving alms ; *i.e.*, it does not differ in any way from that of the giving of a cow. In another *Smṛti*, the giving of the cow has been described as buying 'all rewards,' and also as 'freeing from all sins.' Whenever a text declares that same rewards follow from the rendering of small help and of greater help, we should understand that there will be a difference in the quantity, as there is in ordinary life. That is, the same reward is obtained, but it does not continue for an equally long time. [There must be some such difference] for there is the well-known maxim—'what wise man will buy with ten pice a thing that can be obtained for only one?' If the results in the two cases were really *equal* in all respects, then there would be no use in undertaking the work that requires a greater effort.

Some people read '*gāndatvā guryathāvidhi*' ('by the person without cows giving a cow') ; and in this case, the negative particle (in the compound '*aguḥ*,' 'without cows') means *few* ; *i.e.*, one who possesses only a few cows.

'*Merit*' is meritorious act ; the reward of this.—(95)

VERSE XCVI.

IN ACCORDANCE WITH SCRIPTURAL INJUNCTIONS, ONE SHOULD MAKE OVER TO THE BRĀHMAṆA KNOWING THE TRUE MEANING OF THE VEDA EVEN ALMS AND A WATER-POT, AFTER HAVING HONOURED HIM.—(96)

Bhāṣya.

It has been said above that the alms is to be given 'in the proper form ;' and this form is now described.

The mention of the 'water-pot,' which has not been referred to in this context before, is meant to indicate that in all cases one need not always give *alms* only.

'*Having honoured*,'—after having worshipped.

'*Vidhipūrvakam*,'—'*in accordance with scriptural injunctions*'—means 'that which has scriptural injunctions for its precedent ;' the term 'precedent' meaning *reason* ; the

compound therefore means that what is here stated is on the basis of scriptural injunctions.

Or, the term '*vidhi*' may stand for *method*; the sense being that the right method should be adopted first; the method being that 'he should be honoured,' as already mentioned.

'*The true meaning of the Veda*'—the real, the undoubted, sense of the Veda; he who knows this meaning—to such a Brāhmaṇa one should 'make over' the things.

The term '*to the Brāhmaṇa*' restricts the gift to the particular caste; and the term '*knowing, &c.*' restricts it to persons possessing a certain qualification. Hence, in connection with the act of giving, three things are enjoined here—(*a*) 'whatever is to be given should be given to the Brāhmaṇa,' (*b*) 'to a Brāhmaṇa who knows the meaning of the Veda,' and (*c*) 'only after having honoured him.' And this multiplicity of injunctions (in a single verse) (though inadmissible in a Vedic text) may be admissible in the work of a human author.

The next verse proceeds to point out the danger in connection with the act of 'giving' enjoined above.—(96).

VERSE XCVII

RITES IN HONOUR OF THE GODS AND THOSE IN HONOUR OF THE PITṚS PERFORMED BY IGNORANT MEN BECOME LOST, WHEN THEY ARE PRESENTED BY THE GIVERS, THROUGH FOLLY, TO ASH-LIKE BRĀHMAṆAS.—(97)

Bhāṣya.

The preceding verse has described the person to whom presents are to be made; the present verse proceeds to prohibit the giving of presents to unqualified persons.

'*Become lost*'—become fruitless.

'*Rites in honour of the gods*'—Such acts as the feeding of Brāhmaṇas and the like, which are done in honour of the gods.

'*Rites in honour of the Pitṛs*'—those that form part of the acts done in honour of one's ancestors; *i.e.*, *Shrāddhas.*

'*Ash-like*;'—those who hav *become ashes* are called '*bhasmabhūta*.' Or, the term '*bhūta*' may mean *similarity*; hence the word '*bhasmabhūta*' means '*ash-like*;' just as in the compound '*kāṣṭhabhūta*.'

"What is the point of similarity between *ash* and the *Brāhmaṇas*?"

The meaning is that, just as the ash is of no use, and is mere refuse and deserves only to be thrown away, so the Brāhmaṇa in question is to be removed from all religious functions.

'*Made by ignorant men*'—this is to be construed with '*become lost*.'

'*Presented by givers through folly*'—'ignorant' and 'folly' are only re-iterations. Anything that is prohibited in the scriptures is done only through folly.

The next verse describes what sort of Brāhmaṇas are not 'ash-like.'—(97)

VERSE XCVIII.

AN OBLATION THROWN INTO THE MOUTH-FIRE OF BRĀHMAṆAS, EFFULGENT WITH LEARNING AND AUSTERITIES, SAVES FROM TROUBLE, AND ALSO FROM GREAT SIN.—(98)

Bhāṣya.

Brāhmaṇas effulgent with learning and austerities, being unlike those described above, are not ash-like. '*Effulgence*' connotes superior excellence; and persons are said to be 'effulgent with learning and austerities' when they possess great learning and perform great austerities. Though the 'learning and austerities' belong to the *entire man*, yet here they are co-ordinated with '*mouth*,' which is only a part of the entire man; and such co-ordination is based upon indirect connection [the mouth being connected with the man, who is connected with learning and austerities.]

In the compound '*vipramukhāgni*,' the *mouth* is likened to *fire*; hence the compound falls within the '*vyāghrādi*' group (*vide* Pāṇini 2. 1. 56).

Just as an oblation thrown into the fire bears fruit, but when it is thrown on ash, it is fruitless; similarly, 'oblation' in the shape of food thrown into the Brāhmaṇa's mouth. This *food* by being called 'oblation' is meant to be highly eulogised; sacrifice, oblation and such acts are well-known as bearing important fruits; hence the lesser known act (feeding of Brāhmaṇas) has been likened to the said well-known acts.

'*Saves from trouble*;'—'*trouble*' stands for the advent of illness, enemies, suffering at the hands of the king, and so forth; from this it '*saves*,' protects; *i.e.*, the man is not affected by it.

'*Also from great sin*;'—*i.e.*, it saves also from falling into hell, &c.

It is not only the gifts made in connection with auspicious rites that are to be given to the recipient described; gifts in connection with expiatory rites also should be given to Brāhmaṇas possessing the same qualifications.—(98)

VERSE XCIX.

TO THE GUEST THAT HAS HAPPENED TO COME, HE SHOULD OFFER, ACCORDING TO RULE, WATER AND SEAT, AND ALSO FOOD PREPARED TO THE BEST OF HIS ABILITY.—(99)

Bhāṣya.

'*That has happened to come*'—*i.e.*, who has come of his own accord, and has not been invited; one who has been invited is not a 'guest.' The proper place where the guest is to arrive shall be described later on—'where the wife and the Fires are, &c., &c.' (103).

'*Water and seat he should offer*;'—first of all he should offer water for the washing of his feet, and then the seat; '*and also food.*'

'*Prepared to the best of his ability*;'—this qualifies 'food.' The meaning is that he should prepare the food with special care and then offer it—feed him with it.

'*According to rule*'—*i.e.*, that offering which is preceded —supported—by injunction; *i.e.*, that which is sanctioned by scripture.—(99)

VERSE C.

A BRĀHMAṆA STAYING UNHONOURED (IN ONE'S HOUSE) TAKES AWAY ALL HIS MERIT, EVEN THOUGH HE BE ONE WHO SUBSISTS BY GATHERING HARVEST-DROPPINGS, OR OFFERS OBLATIONS INTO THE FIVE FIRES.—(100)

Bhāṣya.

Even for one who is extremely poor it is not right to omit the honouring of the guest.

'*Harvest-droppings*'—Ears of corn dropped in the fields after harvesting.

'*Gathering*'—Collecting.

This is meant to indicate difficulty of livelihood in general.

'*Offers oblations into the five fires.*'

What is meant by this is that, even if the householder is one who obeys all the injunctions of the scriptures, and he is also poor, and (therefore) does not honour, with food &c., the guest that happens to arrive,—then the said strict observance of the laws of livelihood becomes fruitless. Hence (it is said) that the guest '*takes away all his merit*'—*i.e.*, nullifies it ;—if he '*stays unhonoured.*' Hence one should honour the guest—this is the meaning of the injunction.

The term '*stays*' indicates that the injunction pertains to one who arrives in the evening.

The '*five fires*' are—the '*Trētā*' (Three Sacrificial Fires), (4) the '*Gṛhya*' (Domestic Fire) and (5) the '*Sabhya*' (Social Fire).

"What is the fire called '*sabhya*,' Social'?"

They offer the following explanation :—When one goes to another village, and cooks his food in the ordinary fire ;—or, in the house of a rich man fire is lighted in

several rooms for the alleviation of cold,—this is what is called the '*sabhya*,' 'social', 'fire'.

"In that case, what is the *oblation* that would be offered in such a fire? Since the rule is that 'the *gṛhya* oblations are to be offered in that fire (which is set up after marriage or after succession)' [*Gautama* 5·7 & 8]".

On the strength of the present verse itself they say that, when the man is away from home, he may offer the Vaishvadēva oblations in the ordinary fire also; and they quote the Smṛti-text—'wherever one happens to see a well-lighted flaming fire, he should offer into it oblations of dry paddy, or of *vrīhi* and *yava*.'

Our revered teachers, however, offer the following explanation:—It is in the Upaniṣads that the 'science of the Five Fires' has been described; these five forms of fire have been assumed; and what is called 'oblation' here is the act of recognising the fire and worshipping it in those forms. This worshipping has been recognised as leading to results superior to those accomplished by means of all the *Shrauta* rites. In connection with this, it has been declared that—'the theft of gold, the drinking of wine, having intercourse with the teacher's wife and one who kills the Brahmaṇa,—all these four are fallen, as also one who has relations with these [and even these sins are purified by the knowledge of the science of Five Fires].'

The result of all these five becomes lost if the guest is not honoured and is sent away; this exaggerated praise is meant to convey the idea that the said honouring of the guest is absolutely necessary.

In connection with the morning breakfast also there is the rule that the guest should be fed; but the omission of it in the evening entails the penalty of a higher expiatory site.

Some people do not take the phrase 'to the best of his

ability' in the preceding verse as applying to the 'food; and they assert the meaning to be that 'guests should be honoured to the best of one's ability—*i.e.*, one or two or many (as many as one can).'—(100)

VERSE CI.

GRASSES, PLACE, WATER AND KIND WORD AS THE FOURTH,—EVEN THESE NEVER FAIL IN THE HOUSE OF GOOD PEOPLE.—(101)

Bhāṣya.

If, through poverty, one is unable to provide food,—even then one should not entertain such thoughts as these—'feeding is the chief factor in the honouring of a guest; this is not possible in my case; why then should I let him enter my house?' Because for one who is incapable of doing anything else, even the providing of 'grass,' &c., would constitute the act of 'honouring the guest.' Or, the meaning may be that the providing of food alone does not constitute the full compliance with the injunction of 'honouring the guest;' one has to provide bedding, &c., also.

'*Grasses*'—stands for *bedding*.

'*Place*'—*i.e.*, space for sitting, sleeping and moving about.

'*Kind words*'—*i.e.*, words, sweet as well as wholesome; in the form of conversation and stories, &c.

In the absence of food, '*even these never fail*'—*i.e.*, are always provided—'*in the house of good people.*'—(101)

VERSE CII.

A BRĀHMAṆA STAYING FOR A SINGLE NIGHT HAS BEEN DECLARED TO BE A "GUEST" (ATITHI). BECAUSE HIS STAY IS NOT LONG, THEREFORE HE IS CALLED "ATITHI" (GUEST).—(102)

Bhāṣya.

Inasmuch as the meaning of the term '*Atithi*' (guest) is not well-known among men, the author provides a definition of the same.

One becomes a 'guest' by staying in another man's house for one night; and this character belongs only to a Brāhmaṇa, to none else.

Whether the next day also the guest should be honoured or not, depends upon the wish of the Householder; it is not obligatory. It being done by persons desiring prosperity, the incentive to it is something totally different (from that of the obligatory honouring during the first night). Says Apastamba (2.7.16)—'One should lodge him for one night;' whereby he wins the regions of the earth; by keeping him on the second night, the regions of the sky; and on the third night, the regions of Heaven"—which shows that the incentive to the entertaining of the guest on the second and following nights consists in the desire for particular rewards.

For the purpose of lending strength to the above explanation, the author provides the etymological meaning—'*His stay is not long;* which means that the word '*atithi*' is derived from the root '*sthā*' (to stay), preceded by '*ati*;' the term being formed somehow by the addition of an *Uṇādi* affix.—(102)

VERSE CIII.

ONE SHOULD NOT REGARD AS "GUEST" A BRĀHMAṆA WHO LIVES IN THE SAME VILLAGE OR WHO IS A COMPANION. HE SHOULD REGARD HIM AS SUCH WHEN HE ARRIVES AT HIS HOUSE, OR WHERE THE WIFE AND THE FIRES ARE AT THE TIME.—(103)

Bhāṣya.

One who lives in the same village is not a 'guest,' even though he may happen to come just at the time of the 'Vaishvadēva' offerings.

'*Companion*'—a fellow-student, other than one's 'friend;' the rule regarding the entertaining of the latter will come later—'the Vaishya and the Shūdra and one's friend, &c., &c.' (Verse 110).

It appears right to take the term '*sāṅgatika*' as excluding the man who is in the habit of meeting all men on terms of

equality, entertaining them with jokes and stories,—even though he be such as has never been met before.

For the Householder, when away from home, no one can be a 'guest,' even though he may fulfil all the conditions of one ; one is to be regarded as such only when he '*arrives at one's house*;' *i.e.*, to the place where one lives permanently, that which is called his 'abode.' But even when the man is away from home, if his wife and Fires happen to be there, then the Brāhmaṇa arriving will be his 'guest,' even though he himself may not be there. Hence the householder should provide for the entertaining of guests during his absence, in the same manner as he does for the maintenance of the Fires and the performance of the *Darsha-Pūrṇmāsa* and other periodical sacrifices.

The term 'or' implies that (*a*) when the man goes on a journey taking his wife and the fires with him, then, even during his stay in another village, if some one arrives, he should be treated as a 'guest ;'—(*b*) that the same is the case at his own house, during his absence, if his wife and Fires are there ;—(*c*) that hence, when one goes out with his wife, but leaves the Fires at home, the rule regarding the entertaining of guests does not apply.

The term 'or' is to be construed with 'should regard' not as between the 'wife' and the 'fires.'—(103)

VERSE CIV.

THOSE FOOLISH HOUSEHOLDERS WHO WAIT UPON THE FOOD COOKED BY OTHERS, BECOME, AFTER DEATH, ON THAT ACCOUNT, CATTLE BELONGING TO THE GIVERS OF FOOD.—(104).

Bhāṣya.

'*Waiting upon*' means attending repeatedly. Some Brāhmaṇas wander from house to house with a view to the fact that at such and such a house the guest is sure to be fed ; and it is this that is deprecated in the present verse.

One who is in the habit of waiting upon the food cooked for others,—and not one who happens to do it only once by the

way,—'*on that account*'—by reason of that act—'*after death, cattle,*'—are born as a bull, &c., in the house of the '*givers of food;*' *i.e.*, are born as his elephant, mule or horse.

This is a defect only in the Householder, who has established his own domestic hearth.—(104)

VERSE CV.

THE GUEST BROUGHT BY THE SUN IN THE EVENING SHOULD NOT BE DRIVEN AWAY BY THE HOUSE-HOLDER. ARRIVED IN TIME, OR NOT IN TIME, HE SHALL NOT STAY IN HIS HOUSE WITHOUT TAKING FOOD.—(105)

Bhāṣya.

'*Evening*'—is the time of sunset, the beginning of night. At that time if a guest arrives, he '*should not be driven away,*' he should not be refused admission; *i.e.*, he should be entertained with food, bed, seat, and so forth.—"By whom?"—'*By the householder*'—'*mēdha*' means *sacrifice*; '*gṛhamēdha*' is the name applied to the Five Great Sacrifices; one who is entitled to these is the '*gṛhamēdhin,*' the Householder.

'*Brought by the sun*'—this is purely laudatory. '*Brought*'—made to arrive—'*by the sun.*' Being brought by a god, he certainly deserves honour.

'*In time*'—*i.e.*, the second part of the day; the time at which the Vaishvadēva offerings are made. '*Not in time*'—in the evening; after breakfast has been finished.

'*He should not stay in his*'—the householder's—'*house, without taking food.*' If there is any food left, that should be offered to him; if not, food should be cooked afresh. —(105)

VERSE CIV.

HE HIMSELF SHOULD NOT EAT WHAT HE DOES NOT OFFER TO HIS GUEST. THE HONOURING OF GUESTS IS CONDUCIVE TO WEALTH, FAME, LONGEVITY AND HEAVEN.—(106)

Bhāṣya.

Soup, butter, curds, sugar, and such other rich food, he

himself should not eat, so long as he does not offer it to the guest that may have arrived. As for gruel and such other bitter medicinal drinks, he shall not offer these to him, if he does not desire it ; there is no harm in the man taking these without offering them to the guest. All that this means is that he should not himself eat rich food and offer to the guest poor fare.

'*Conducive to wealth*'—procures, brings, wealth. Similarly, '*conducive to fame,*' and so forth.

All this is purely laudatory ; because the honouring of guests is a compulsory duty, if he happen to be there, and also because what is here said is clearly supplementary to the foregoing injunction (of guest-honouring). And so long as a passage can be taken as purely laudatory, there is no justification for taking it as putting forward another incentive. —(106)

VERSE CVII.

HE SHOULD OFFER SEAT, ROOM, BED, FOLLOWING AND ATTENDANCE OF THE BEST KIND TO SUPERIORS, OF THE INFERIOR KIND TO INFERIORS AND OF THE EQUAL (ORDINARY) KIND TO EQUALS.—(107)

Bhāṣya.

When several guests of several grades—superior, inferior and equal—arrive at the same time, then the seat, &c., that are offered to them should not all be of the same quality ; they should be in accordance with their relative merits.

'*Seat*'—the mat, and so forth.

'*Room*'—place for resting.

'*Bed*'—bedstead, &c.

'*Following*'—going after him when he goes.

'*Attendance*'—keeping near him and entertaining him with conversation.

All this should be '*of the best kind, to superiors,*' &c.,—*i.e.*, the superior guest should be followed to a great distance ; the medium guest, not very far ; and the inferior, only a few steps.—(107)

VERSE CVIII.

ON THE VAISHVADEVA HAVING BEEN FINISHED, IF ANOTHER GUEST SHOULD HAPPEN TO ARRIVE,—FOR HIM ALSO HE SHOULD PROVIDE FOOD TO THE BEST OF HIS ABILITY; BUT HE SHALL NOT MAKE ANY OFFERING (OUT OF THAT FOOD).—(108)

Bhāṣya.

Food cooked for all is referred to here by the term '*Vaishvadēva* ;' on this being '*finished*,'—*i.e.*, all persons having eaten, and the food having been exhausted,—if another guest should arrive, then for him also he shall provide cooked food ; but out of this latter food, he shall not make the offering that is made out of food that is cooked in the household.

The oblation into the fire also—and not only the *offering*—is not to be made (out of this food) ; because oblations and offerings have been laid down as to be made out of the food cooked in the morning and evening, and not out of the intervening cookings ; as is going to be asserted below (in verse 121). So that, if one happens to cook several times during the day, he should not repeat the *Vaishvadēva* offering with each cooking.

'*To the best of his ability*'—*i.e.*, with elaborate seasonings or otherwise.—(108)

VERSE CIX.

A BRĀHMAṆA SHOULD NOT ADVERTISE HIS FAMILY AND GOTRA FOR THE PURPOSE OF OBTAINING A MEAL. BRAGGING ABOUT THESE, FOR THE PURPOSE OF OBTAINING A MEAL, HE COMES TO BE CALLED A "FEEDER ON FILTH" BY THE WISE.—(109)

Bhāṣya.

This verse contains an advice offered, by the way, to the guest.

Seeking for food, he shall not say—'I belong to such and such a family, I am the son of so and son ; in this fashion he shall not advertise his 'family or *gotra*.' The '*family*' consists of his father, grandfather, and so forth ;—'*gotra*'—may stand either for such Ṛṣi-

names as '*Garga,*' '*Bhārgava,*' etc. ; or for one's *name*. That the term '*gotra*' means *name* also is shown by such usage as 'mistake in names,' '*gotraskhalita,*' which term is used in the event of a man pronouncing a name other than the one he intended to pronounce.

His 'learning' also he should not advertise ; as this also has been prohibited in another *Smṛti*.

The Text adds a declamatory assertion :—'*For the purpose of obtaining a meal*'—*i.e.*, with the motive that by advertising my family and *gotra* I shall succeed in obtaining a meal, if one brags about these—*family and gotra*,—he is called by the wise '*Vāntāshin*,' '*feeder on filth*,'—he who swallows what has been vomitted.—(109)

VERSE CX.

IN A BRĀHMAṆA'S HOUSE, THE KṢATTRIYA IS NOT CALLED A 'GUEST;' NOR THE VAISHYA OR THE SHŪDRA, NOR HIS FRIENDS OR RELATIONS, OR HIS TEACHER.—(110)

Bhāṣya.

Even though a *Kṣattriya*, during his travelling, happen to arrive at the Brāhmaṇa's house, at the time of breakfast,—he is not a "guest." Hence it is not incumbent upon the Brāhmaṇa to offer food to him.

Similarly with the *Vaishya* and the *Shūdra*.

The '*friend*' and the '*relation*' are one's *equals*, not *guests*.

The '*Teacher*' has to be served as the master ; as described in the text—'the act of cooking should be done after having offered to the Teacher' (*Gautama* 5-26).—(110).

VERSE CXI.

IF A KṢATTRIYA SHOULD HAPPEN TO COME TO ONE'S HOUSE IN THE CHARACTER OF A GUEST, ONE MAY FEED HIM ALSO, AFTER THE BRĀHMAṆAS HAVE EATEN.—(111)

Bhāṣya.

The 'character' of the guest consists of—(*a*) having run short of food during the journey, (*b*) being in a strange

village and (c) arriving at the time of eating. In this character, if a *Kṣattriya* happen to come to one's house, then the householder shall feed him also.

By specifically mentioning 'feeding,' the other factors of the 'honouring' of guests become precluded; but the addressing of agreeable and wholesome words has been generally enjoined as to be addressed equally to everyone coming to one's house. The proper time for feeding him is this:—he should be fed after the Brāhmaṇas—guests as well as such non-guests as are entitled to eat first—have eaten.

'*May*'—this shows the absence of compulsion; the sense being that what is here laid down is voluntary, not obligatory. And since the reward has not been mentioned, it follows that Heaven is the reward, as it is in the case of all those acts whose rewards are not specifically mentioned. Or, we might connect with this the phrase 'conducive to wealth, fame, etc.' (of verse 106).—(111)

VERSE CXII.

THE VAISHYA AND THE SHŪDRA ALSO, WHEN ARRIVED IN THE FAMILY IN THE CHARACTER OF GUESTS, HE SHOULD FEED, ALONG WITH HIS SERVANTS,—SHOWING HIS COMPASSIONATE DISPOSITION.—(112)

Bhāṣya.

Those that have the character of guests are said to arrive '*in the character of guests*;' the 'character of the guest' has been already described.

'*Family*'—House.

'*Arrived*'—Come.

He should feed the *Vaishya* and the *Shūdra* also, like the *Kṣattriya*. The time for feeding them is after the guests, relations and friends have eaten, but before the Householder and his wife.

'*Along with*' means simply 'at the same time.'

'*Compassionate disposition*'—sympathy, pity.

'*Showing*'—providing proof of, having recourse to.

This last clause has been added with a view to show that those here mentioned are not objects of respect. It is one who is to be kindly treated that deserves compassion, and not one who is to be worshipped. Towards persons deserving kindly treatment, if help can be accorded, this is done by everyone who desires his own welfare. But its omission does not mean ill-treatment of the guest. What is meant is that the merit derived from helping the person deserving compassion is not similar to that derived from entertaining the guest; it is inferior to this latter.—(112)

VERSE CXIII.

OTHERS ALSO, FRIENDS AND THE REST, THAT MAY COME TO HIS HOUSE OUT OF AFFECTION, HE SHOULD FEED ON FOOD SPECIALLY PREPARED, TO THE BEST OF HIS ABILITY, TOGETHER WITH HIS WIFE.—(113)

Bhāṣya.

'*Friend*'—Companion; they of whom the friend is the first. The term '*and the rest*' connotes *kind*, and includes relations, associates, class-fellows, and so forth;—all except the Teacher.

'*That may come out of affection,*'—The context pertaining to the *guest*, the term '*affection,*' has been added with a view to preclude that character.

'*He should feed them.*'

'*Specially prepared*'—Having cooked the food with special care.

'*To the best of his ability;*'—the term 'ability' is meant to be merely illustrative; the meaning is that the cooking and the seasoning should be in accordance with the man's own ability, and also according to what each guest may deserve.

'*Together with his wife*'—the time for the wife's eating is the same as the husband's; no time being laid down specifically for the wife; all that is said is that 'the husband and Wife should eat the remnant' (verse 116). In the Mahā-

bhārata, however, it is shown that the wife eats after the husband : In the course of conversation between Draupadī and Satyabhāmā, Draupadī, describing the duties of the wife, has said—'after all my husbands have eaten, I eat what is left'. The eating of food left by the husband is among the wife's duties. Hence, what is here laid down is not that the Friend and others should eat at the time that the wife eats ; nor does the phrase '*along with*' mean that they are to eat out of the same dish. All that is, meant is that they should not be fed alone ; the housewife also should eat there. This might go against the rule that 'the husband and wife should eat what is left.' What is meant is that if some respectable person is to be waited for, or if the husband feels disinclined to eat, then the husband may not eat with the Friend, etc., and in his place his wife should eat ; this will bear testimony to his friendly feelings towards the diners.—(113)

VERSE CXIV.

NEWLY MARRIED GIRLS, MAIDENS, SICK PERSONS AND PREGNANT WOMEN,—THESE HE SHOULD, WITHOUT HESITATION, FEED IMMEDIATELY AFTER THE GUESTS.—(114)

Bhāṣya.

The term '*Suvāsinī*' stands for newly married girls, daughters as well as daughters-in-law. Others have held that 'girls whose father-in-law and father are both living are called *Suvāsinī*, even after they have given birth to children.'

'*These......immediately after the guests*'—in continuation of them—'*he should feed.*' That is, as soon as the guests have commenced eating, they should be fed at the same time.

Others read '*agrē,*' '*before*' (the guests).

'*Without hesitation*'—*i.e.*, he should not entertain any doubt as to the propriety of feeding youngsters before the guests have eaten.—(114)

VERSE CXV.

THE FOOLISH MAN, WHO EATS BEFORE GIVING FOOD TO THESE, DOES NOT UNDERSTAND, THAT, IN THUS EATING, HE IS HIMSELF DEVOURED BY DOGS AND VULTURES.—(115)

Bhāṣya.

'*Before giving food to these*'—*i.e.*, to those just mentioned, beginning with the guest and ending with the servant—'*the foolish man*'—who does not know the law—'*eats*'—is devoured, after death, by dogs and vultures.

This '*being devoured*'—being eaten—by them, he does not understand. The foolish man simply feels that 'I am eating now,' and he does not understand that his eating in this manner means the eating of his own body by dogs and vultures. This latter is the result of such eating ; hence it has been thus described.—(115)

VERSE CXVI.

AFTER THE BRĀHMAṆAS, HIS OWN PEOPLE AND SERVANTS HAVE DINED,—THE HUSBAND AND WIFE SHOULD AFTERWARDS EAT WHAT IS LEFT.—(116)

Bhāṣya.

'*Brāhmaṇas*'—*i.e.*, guests.

'*His own people*'—people of the same caste, and so forth. When all these have eaten, then 'what is left by them,' the husband and wife should eat.

'*Afterwards*'—this is added with a view to perclude the notion that a portion of the food having been assigned to the guests and others, and kept aside, the remainder might be called 'what is left,' and as such might be eaten by the householder and his wife, even before the guests, &c.

Half of this verse is meant to be the injunction of the time for the husband and wife to eat; the rest of it is a purely descriptive reference.—(116)

VERSE CXVII.

HAVING WORSHIPPED THE GODS, SAGES, MEN, THE PITṚS AND THE HOUSEHOLD DEITIES, THE HOUSEHOLDER SHALL EAT AFTERWARDS WHAT REMAINS.—(117)

Bhāṣya.

This is a mere reiteration of the foregoing injunction of the performance of the Five Sacrifices, and of the time for the Householder's eating.

Others, however, have explained this verse as actually laying down something different: The former verse has laid down the eating of remnants by both husband and wife; while this verse leaves aside the woman and lays down the eating by the man alone. And from this it would follow that the wife should eat before the servants and before also the husband. In this way, this becomes reconciled also with what has been said before (113) regarding 'the feeding of friends, &c., together with the wife.' Otherwise, if we assumed the latter to mean that the wife should not eat with them, we would be abandoning the most palpable construction of the sentence. As for what has been described in the *Mahābhārata* (regarding Draupadī eating *after* her husbands), that is a mere description, not an injunction. Even if it were an injunction, it could only be regarded as laying down an option.

This, however, is not right; as the present verse is a mere reiteration.

Nor is there any incompatibility of the singular number in '*householder*' (with the idea that both husband and wife are meant); because in all things the Husband and wife operate conjointly; so that their *companionship* being the prime factor, the use of the Dual member does not become necessary. Just as in the text, 'the Brāhmaṇa should set up the fire,' even though the husband and wife have got to perform the rite jointly, yet there is no incongruity in the singular number. And why so? Because

one of the two is the principal and the other is subordinate ; and the subordinate cannot impose its number. Hence it is that the principal being one only, though the wife also comes in in fulfilment of her husband's purpose, yet the singular number is the right form to use. The single word 'householder' denotes the *wife* also ; and this is in view of the joint functioning of the husband and wife ; and this is possible only when both are conceived of jointly, and not if either both are regarded as *principal*, or both are regarded as subordinate. From all this it follows that the wife is not to eat before her husband ; which establishes the conclusion that this verse is only a re-iteration, intended to lend strength to the conviction (arising from the foregoing injunctions).

Some people have explained that, in the clause, 'he should worship the household deities,' the term 'deities' is only a laudatory re-iteration ; and on account of its connection with the injunctive verb 'should worship,' the sentence contains an injunction of the worshipping as a subordinate factor. And they argue thus—"The primary denotation of the term 'deity' is not compatible with the act of worshipping ; as the 'deity' in the primary sense can only be related to the acts of *sacrificing* and *hymning*. It is for this reason that the text has added the epithet '*household*,'—which means *those in the house* ; and these can only be in the form of images. As those to whom sacrifices are offered can have no connection with the house."

For these people also what is to be taken in the secondary sense is the '*deity*,' not the 'worshipping.'

But why all this ? The simple explanation is that the deities to whom sacrificers offer sacrifices are called '*household* deities'—(117)

VERSE CXVIII.

HE WHO COOKS FOR HIMSELF EATS ONLY SIN; FOR THE EATING OF GOOD MEN HAS BEEN DESCRIBED AS THE EATING OF THE REMAINS OF SACRIFICES.—(118).

Bhāṣya.

'*He eats only sin*'—*i.e.*, he accumulates sin in his heart; he places that in his stomach, and not even a morsel of food;—'*who cooks*'—gets food prepared—'*for himself*'—for his own eating; giving such directions as—'I am hungry, and I prefer such and such food; hence cook these.' Hence one should not have food cooked for himself, except when he is in distress. When one is in distress, then it is incumbent upon him—in accordance with another injunction—to maintain his body, even at the risk of disobeying a certain injunction; specially in view of the law that 'one should guard oneself against all.'

Such is the meaning attributed to this verse by some persons. But this is not right; being contrary to another *Smṛti* text, which says—'whatever may be best liked in this world, and whatever may be most loved in the house, that should be given to the qualified person, by one who wishes that thing to be inexhaustible.' Now, if what is best liked by the householder were not cooked, how could it be given to others?

What the text means, therefore, is as follows:—So far as the daily cooking is concerned, it is not with special reference to any person; it is only when friends and relations turn up that special things are cooked for them. If it were not so, then there would be no force in the injunction of giving food to guests and others out of the food that has not been cooked for any person in particular. What is meant is that the evil mentioned in the verse attaches to one who eats food without offering it to the guest, &c.;—or that, in the event of all the food cooked being eaten up by the guest and others, the

Householder shall not have more food cooked only for himself. Vashiṣṭha has declared—'the Husband and wife should eat the remnant ; if the whole has been eaten, cooking should not be done again.' (11-11-12).

'*The eating of the remains of sacrifices*;'—this is only laudatory of the 'eating of what is left,' enjoined above (in 117). '*Sacrifice*'—the Jyotiṣṭoma and the rest. '*Remains*'—what is left after use.—The '*eating*' of this is called '*yajñashiṣṭāshanam*'. Equal to this in its effects has been described the eating—of what remains after the feeding of the guest and others,—of all good householders, who are intent upon the obeying of the scriptures.—(118)

VERSE CXIX.

HE SHOULD RECEIVE, WITH THE "HONEY-MIXTURE," THE KING, THE PRIEST, THE ACCOMPLISHED STUDENT, THE TEACHER, THE SON-IN-LAW, THE FATHER-IN-LAW AND THE MATERNAL UNCLE,—COMING AGAIN AFTER A YEAR.—(119)

Bhāṣya.

In course of the entertaining of guests, the Text proceeds to lay down the special form of honouring of a few other respected persons also.

'*King*'—stands here for the annointed king of men, and not for the mere *Kṣattriya* in general. The honour here prescribed is a very great one, and every *Kṣattriya* does not deserve it. Nor would it be right to speak of an ordinary *Kṣattriya* along with the 'accomplished student' and the 'teacher;' for there can be no similarity between the honour accorded to the Teacher and to an ordinary *Kṣattriya*. There are Vedic texts also indicative of the same conclusion. For instance, in the *Ātithyēṣṭi-Brāhmaṇa* we read—'the guest is like a *king of men* arrived ;' and in connection with the rule of killing a cow for the offering of 'Honey-mixture,' we find the guest spoken of as 'the killer of cows;' all which goes to show that the said offering is meant for the *king of men*. Hence the honour

here mentioned is to be paid to a king of men, irrespective of his being a *Kṣattriya* or not. But so far as the *Shūdra* king of men is concerned, no honours are to be paid to him which are accompanied by the recitation of Vedic Mantras.

"All that is prohibited is the uttering of *mantras* by the *Shūdra*; there is no prohibition of the reciting of *mantras* by the Brāhmaṇa and others at an offering made to the *Shūdra*."

This does not affect our position; as the persons honoured have also got to recite certain *mantras*, such as '*bhūtēbhyastvā*, &c.'

"But in the *Mahābhārata* we read of the Honey-mixture offered by the *Shūdra* also: 'He himself offered to the Blessed Lord a seat fit for him, as also the Honey-mixture and the cow,'—where Vidura is described as offering it to Vāsudēva."

In such cases, the term 'honey-mixture' is used figuratively in the sense of *curd*, which is one of the ingredients of that mixture; and, in common usage, the name of a thing is applied to another when the latter helps in the bringing into existence of the former; when, for instance, Butter is spoken of as 'longevity' itself.

From all this it is clear that the term '*king*' here denotes the *king of men*, and not the mere *Kṣattriya*.

The term '*priya*' has been declared to mean the *son-in-law*.

'*Accomplished student*'—*i.e.*, accomplished, not in learning and observances both (but only in learning, still keeping up the observances). If it had stood for one who has accomplished and finished *both*, then, since the 'Teacher' and the 'Priest' also would be such 'accomplished students' (there would be no point in mentioning these separately). As for people in the other states (of the Recluse, etc.), for these feeding on alms has been prescribed, and not eating in the manner of 'guests.' Or,

the term '*snātaka*,' '*accomplished student*' may stand for one who has only recently completed his course of Vedic Study.

'*He should receive*'—honour—all these.

The term '*honey-mixture*' is the name of a rite ; and the exact form of this rite is to be learnt from the *Gṛhyasūtras*.

'*Parisamvatsarān*,' '*coming after a year*,'—qualifies the King and other persons to be honoured. The term means 'over whom one year has passed.' The meaning is that they are entitled to the honour of the 'honey-mixture,' if they come after a year, not before that.

Some people explain the verse to mean that if they, happen to come before the year, then, even though the full year may not have elapsed since the last offering was made, yet they are to receive the offering. But others hold that the honouring here prescribed is an annual function ; and not as often as they may come ; and under this view, the mere fact of their coming before the year is entirely out cannot be an obstacle to the honour being offered.

Another reading is '*parisamvatsarāt* ;' which means that the honour is to be held in abeyance for a year ; after that they should be honoured.—(119)

VERSE CXX.

THE KING AND THE LEARNED MAN SHOULD BE HONOURED WITH THE HONEY-MIXTURE, AT THE APPROACH OF A SACRIFICIAL PERFORMANCE,—NOT IF THERE IS NO SACRIFICE (GOING TO BE PERFORMED).—(120)

Bhāṣya.

Some people hold that this verse serves to prescribe the honouring even before the lapse of a year, if the persons happen to arrive in connection with a sacrifical peformance. Others, however, take it as completing what has been said in the preceding verse ; and if it be not taken in this sense, then the statement 'not if there is no sacrifice' remains inexplicable.

The term '*learned man*' here may be taken as standing either for the person spoken of above as 'accomplished student,' or for the Priest; it is for the latter that the offering of 'Honey-mixture,' when the sacrifice is going to be performed, has been laid down. Though one would perform the Soma-sacrifice several times during the year, yet the Priests would help in the performance only if they have been duly honoured. Thus it is only if taken in this sense that the text comes to have a well-established basis (in the Veda). In any other sense, it will have to have its basis assumed.

Others, however, take the term '*learned man*' as referring to the Priest and all the rest of them (mentioned in the preceding verse). In fact, Gautama has said this in a general way: Having said that 'the honey-mixture is to be offered in the reception of the priest, the father-in-law, the paternal uncle and the maternal uncle, (5-25), he says 'before the sacrifice and the marriage' (5·27). And from this it is clear that at the time that a sacrifice is going to be performed, all those who deserve to be honoured should be honoured even before the lapse of the year.

'*Not if there is no sacrifice*;'—this prohibition applies to the honouring before the year is over, and not that which comes after it.

In connection with the second foot of the verse, there are several readings:

Some people read '*tatē yajñē upasthitau*,' 'who arrive when a sacrifice has commenced;' and they explain this to mean that 'the honey-mixture' is to be offered to them only if they come, by invitation, when the performance of the sacrifice *has commenced*, and not when it is only *going to be commenced*.

This view is objected to by some persons: In view of the general rule that 'the person initiated for sacrifice should not offer anything,' all offering is prohibited for the initiated sacrificer; so that, if the offering of honey-mixture

were now permitted, this would be contrary to the said general rule. It will not be right to argue (in answer to this that—" this is not an *offering*, since the injunction is that he *should honour them*, so that it is *honouring* that is enjoined ;" because in the rite of the 'Honey-mixture,' there is an actual *offering* of curd, as also of meat and food. If it be said that "the man eats what belongs to another person (without the latter *offering* it),"—in that case, the act would involve the sin of theft. It may be argued that, "in view of the direct assertion permitting such an act, it could not be regarded as *theft*." But in that case, the act of *giving* is there ; in fact, the *giving* or *offering* also is actually enjoined in such texts as 'should offer the honey-mixture.' Hence the act would be contrary to law. "The offering would be contrary to the law that 'the Initiated Sacrificer should not offer anything,' only if the term 'Sacrifice' always stood for the *Soma-sacrifice* (in connection with which we have the said prohibition) ; as a matter of fact, however, the term stands for the *Darsha-Pūrṇamāsa* sacrifices also ; and the present injunction may be taken as pertaining to these latter." This also will not be right ; as, in this case, it will be contrary to usage : as a matter of fact, cultured people do not offer the Honey-mixture to honoured persons at any other sacrifice except the Soma-sacrifice ; and Usage always follows the Veda.

For all these reasons, the right reading is '*yajñakarmaṇyupasthitē*' (as we have explained already). As a matter of fact, it is only when an honoured person arrives when the sacrificial performance is going to commence that cultured persons receive him with the Honey-mixture ; and not after the performance has commenced. For this reason we do not even stop to consider the point that the prohibition (of offering by the Initiated Person) pertains to the act of *giving* in general, and not to that act of *offering or giving* which has been enjoined in connection with the sacrifice itself.

The compound '*yajñakarma*' is to be expounded as the *Karmadhāraya* compound: when this performance is approaching—going to be performed.—(120)

VERSE CXXI.

OUT OF THE FOOD COOKED IN THE EVENING THE WIFE SHOULD OFFER THE BALI-OBLATION, WITHOUT SACRED FORMULAS. THIS IS THE "VAISHVADEVA" RITE WHICH HAS BEEN ENJOINED FOR BOTH MORNING AND EVENING.—(121)

Bhāṣya.

The first cooking has been described: the second cooking is now described.

'*Evening*'—end of day, the advent of night; out of the food cooked at that time all the rites pertaining to the 'Fire Sacrifices' have to be repeated, with the exception of the '*Brahmayajña*' (Vedic Study) and the '*Pitṛyajña*' (*Shrāddha*).

"All that the text says is that she should offer the 'Bali-oblation;' and in ordinary usage it is only the '*Bhūtayajña*' (the offering to elementals) that is called '*bali.*' So that, whence do we get (out of the words of the Text) either the pouring of libations into fire, or the offering of food to guests &c.? In answer to this the following might be urged—'The offering prescribed in the verse is spoken of by the name *Vaishvadēva*, and the term, *Vaishvadēva*, denotes that the offering is meant *for all*, being prescribed for *all gods* (*vishvē dēvāḥ*). In fact the term, *both morning and evening*, clearly indicates that the offering in the evening is to be precisely similar to that in the morning; it is for the purpose of conveying this sense that the term *morning* has been used. If it were not so, then, since the *morning*-offering has been already prescribed before, why should it have been necessary to say here that it has been enjoined for both *morning and evening?*" But in that case, the *Brahmayajña* and the *Pitṛyajña* also should have to be performed (in the evening also)."

Our answer to the above is as follows :—The phrase '*out of the food cooked*' clearly indicates the doing of that alone which can be done with the *food*,—and not of the *Brahmayajña*, which is done by means of *Vedic Study*, nor of '*Tarpaṇa*' (*Pitṛyajña*), which is done with *water*. We construe the words of the Text as follows :—'*out of the food cooked, the Bali-oblation should be offered*, and this rite, called Vaishvadēva, is prescribed as to be done out of the food cooked, both morning and evening.' That such is the meaning we deduce from the use of the term '*food*' and that of the term '*vaishvadēva*.'

'*Without sacred formulas*;'—what is interdicted is the use of expressions containing the names of the deity and ending with the syllable '*svāhā*;' such expressions, for instance, as '*agnayē svāhā*,' and the like ; no other sacred formulas have been prescribed in connection with the *Vaishvadeva* offerings ; the said expressions are called 'sacred formulas' (*mantra*) only with a view to eulogise them ; the real character of '*mantra*' cannot belong to any expressions not occurring in the Veda ; all students of Veda accept that only as '*mantra*' which forms part of the Veda, either in the form of *Ṛk*, *Yajuṣ* or *Sāman* ; and the meaning of words is ascertained from usage only. Those expressions with which the *Bali* and other oblations are made are not found in the text of any Veda ; all that the *Shruti* says is that 'oblations should be offered to Agni and other deities ;' the use of the syllable '*svāhā*' also in the offering of all oblations is enjoined in another text, which says that 'oblations are offered to gods either with the syllable *svāhā* or *vaṣaṭ* ;' but the use of the syllable '*vaṣaṭ*' has been restricted to the end of the '*yājyā*' *mantras* only by the declaration 'one should pronounce *vaṣaṭ* at the end of the *yājyā*.' In connection with the syllable '*svāhā*,' the grammatical rules lay down the use of the Dative affix. Thus it is that it becomes necessary to use such verbal expressions as '*agnayē svāhā*,' and the like, because every sacrificial offering is aimed for a deity,

and it is only by means of words that we know for which deity it is aimed.

"Under the circumstances, as the use of these expressions is prohibited, how can the sacrifice be regarded as accomplished? For so long as the gift is not completed by the assertion 'this is for you, it is no longer mine,' the sacrifice cannot be regarded as accomplished. Merely giving up a thing, without special reference to a recipient, cannot be called a 'sacrifice."

This is true: the verbal reference to the gods being prohibited, the wife shall make the reference mentally. Just as when the *Shūdra* pronounces the syllable '*namaḥ*,' the use of the Mantra being replaced in his case by that syllable—as declared by Gautama, who says 'For the *Shūdra* the syllable *namaḥ* has been ordained as the *mantra*' (10.64); and the utterance of the name of the deity is not permitted for him. And yet it has been declared that even in this case the offering to the Deity becomes duly accomplished. The revered teachers, however, have declared that it is only the syllable '*svāhā*' that is to be replaced by the syllable '*namaḥ*,' and that the utterance of the name of the Deity has not been prohibited.

Question:—"Who is the real performer of the Vaishvadēva offering in the evening?"

Answer:—It has been already asserted that it is the wife, who will make the offering without mantras; and this because she will be near by.—(121)

SECTION VIII.—SHRĀDDHAS.

VERSE CXXII.

MONTH AFTER MONTH, ON THE MOONLESS DAY, THE BRĀHMAṆA WITH THE FIRE SHALL, AFTER HAVING PERFORMED THE PITṚYAJÑA, OFFER THE "PIṆḌĀNVĀHĀRYAKA."—(122)

Bhāṣya.

The shrāddha described here is the compulsory one, as distinct from the *Vaishvadēva-shrāddha*, which is optional.

'*On the moon-less day*'—on the *Amāvāsya* day. There also not at any and every time, but only '*after having performed the Pitṛyajña.*' That is, after having performed that *Pṭriyajña* which has been prescribed in the *Shruti*. Thus the time for the *Shrāddha* in question comes to be the same as that for this latter; and in connection with this it has been laid down that the *Piṇḍapitṛyajña* is to be performed on the *Amāvāsya* day, in the afternoon.'

Even for one who has not set up the fire, the performance of such offerings is essential; as it is declared—' the person who has not set up the fire having made the necessary offerings &c.'

'*The Brāhmaṇa with the fire*'—*i.e.*, he who is keeping up the marriage-fire, or who has set up the fire since succession to his property. No significance is meant to be attached to the mention of the '*Brāhmaṇa*,' since the *shrāddha* in question is meant to be performed by the *Kṣattriya* and the *Vaishya* also; hence it is that other *smṛtis* have prescribed this *shrāddha* without special reference to any particular caste.

'*Piṇḍānvāhāryakam*;'—this is the proper name of this *shrāddha*; the etymological explanation is that 'that which is offered along with balls of food, *Piṇḍas*, is *pinḍānvāhāryaka.*'

'*Month after month*,'—in one month, and also in another month. The compound word connotes monthly repetition; thus the meaning is that the *shrāddha* is to be performed every month. Thus it is that its compulsory character becomes established. Though the term '*anumāsa*' alone

signifies repetition, and the second term '*māsa*' is superfluous, yet prolixity (and redundance) is not minded in a metrical treatise.—(122)

VERSE CXXIII.

THE MONTHLY SHRĀDDHA TO THE PITṚS THE WISE CALL "ANVĀHĀRYA;" AND IT SHOULD BE CAREFULLY PERFORMED WITH SUCH MEAT AS HAS BEEN COMMENDED.—(123)

Bhāṣya.

'*Anvāhārya*' is the name of the fee paid to the priests officiating at the *Darṣa-Pūrṇamāsa* sacrifices; and the monthly *shrāddha* offered to the Pitṛs is the 'Anvāhārya fee' for the Ancestors; and the sense of the metaphor is that the Pitṛs are as much pleased on receiving the *shrāddha*-offerings as the Priests are on receiving the fee. This name serves to indicate that the *shrāddha* is performed for the Pitṛs. But the relation in which the Ancestors stand to the *shrāddha* is not the same in which the Deities stand to the *Darsha* and other sacrifices; as the *shrāddha* is performed for their benefit; and it is in this sense that we have the genitive case in '*pitṛṛṇām*'; if the Pitṛs were the 'deities,' then there would be no reason for the omitting of the Dative affix.

Another reading giving a totally different sense is '*piṇḍānām māsikam.*'

'*The wise call Anvāhārya*'—This also indicates the obligatory character of the *Pitṛ-yajña* (which is as necessary as the sacrificial gift); but with this difference that it is not a mere subordinate factor (as the sacrificial fee is).

It should be performed with such meat as has been comended'—*i.e.*, not prohibited, or particularly recommended; as in 268, where it is said 'with the meat of fish the Ancestors remain satisfied for two months, etc., etc.'

This is the principal method; in the absence of meat, curds, butter, milk, cakes, etc., shall be offered, as is going to be prescribed later on.

The meat, however, is only the sauce for the seasoning of such food as cooked rice and the like ; it does not constitute a food by itself, since the text is going to describe 'such subsidiaries as soup and vegetables, etc.' (226), and also 'on what kinds of food, etc.' (next verse).—(123)

The question that arises now is that the *shrāddha* consisting of the several acts of (*a*) oblations in fire, (*b*) feeding of Brāhmaṇas, (*c*) offering of balls of food, and so forth,—are they all equally principal and expressible by the name '*shrāddha* ?' Or, some are principal and some secondary ? The answer is that, in view of such expressions as—'one should feed Brāhmaṇas in *shrāddha*,' 'this man has eaten at the *shrāddha*,' and so forth, where 'feeding' and '*shrāddha*' are spoken of as synonyms,—the 'feeding of Brāhmaṇas appears to be the principal factor.' To the same end our Author says—

VERSE CXXIV.

I AM NOW GOING TO DESCRIBE FULLY WHICH AND HOW MANY BRĀHMAṆAS SHOULD BE FED AT IT, AND ON WHAT FOOD,—AS ALSO THOSE THAT SHOULD BE AVOIDED.—(124)

Bhāṣya.

'*At it*'—at the *shrāddha* ;—those Brāhmaṇas that should be fed,— as also those that should be avoided ;—'*how many*' —what number ; as is going to be pointed out that 'two should be fed at the offering to the gods, and so forth' (125);—'*on what food*,'—'on sesamum, barley, etc.' (267) ;—all this '*I am now going to describe*,'— listen to it.

This (feeeding of Brāhmaṇas) is the chief thing to be accomplished ; for without this the *shrāddha* is as good as not done. As for the subsidiary factors,—those that help in the performance directly, as well as those that help indirectly,—even if these are not duly accomplished, the *shrāddha* is done,— only it is not quite complete in its details. Hence it is that the subjects have been propounded again, for the purpose of indicating their predominant character.—(124.)

VERSE CXXV.

EVEN THOUGH WEALTHY, ONE SHOULD FEED TWO AT THE RITE PERFORMED IN HONOUR OF THE GODS, AND THREE AT THAT IN HONOUR OF THE PITṚS; OR ONE ONLY AT EACH OF THE TWO RITES. HE SHOULD NOT INDULGE IN LARGE COMPANY. —(125)

Bhāṣya.

Though as a rule each subject should be propounded in the same order in which it has been mentioned before,—and according to this the *persons to be fed* should have been described first,—yet the present verse describes their *number* first; because there is very little to be said on this point.

With reference to the gods, one should feed two Brāhmaṇas, and at the rite performed in honour of the Pitṛs he should feed three; '*or one at each of the two*'—*i.e.*, one at the rite in honour of the Gods and one at that in honour of the Pitṛs.

Though the word used in the Text is '*pitṛ*,' which shows that the entity to whom the offering is to be made is the *Father*, yet, as a matter of fact, the offering is to be made to the Father, grandfather and great-grandfather. Hence, at the *shrāddha*, one should feed one Brāhmaṇa for each of these three,—and not one only for all three; because each of them constitutes a distinct 'recipient of offering.' Says the author of the *Gṛhyasūtra* (Āshvalāyana, 4.7.2-4)—'Not only one for all; it has been explained by means of the balls;' that is, just as only one ball is not offered to all, so only one Brāhmaṇa should not be fed for all. Here also the author will say later on—'he should invite at least three;' and the invitation there spoken of is for the purpose of feeding them, and not for the purpose of any merely transcendental result. It is for this reason that at the rite in honour of ancestors one should feed three,—that is, three times three, specially as it has been declared that 'one should not feed the least number.' This same

explanation applies also to what is said below (in 129) regarding the feeding 'even one learned person at each;' which means that one for each of the three ancestors.

Further, the words '*or only one at each of the two*' does not contain an injunction; it is only a reiteration made for the propose of introducing the prohibition of 'large company;' just as we have in the statement—'eat poison, do not eat in his house.'

"If that be so, then the assertion 'he should feed two at the rite in honour of the gods' also may not be an injunction; as this also could be explained as subservient to something else. If, however, this be regarded as an Injunction, on the ground that what it says is not knowable from any other source,—then, why cannot the statement 'one at each' also be an Injunction?"

The answer to this is that neither of the two statements may be regarded as an Injunction.

"Whence, then, could we know the number (to be fed)?"

From the assertion—'he should invite at least three.'

"But in that passage there is no mention of the rite in honour of the gods."

Well, in that case, we can learn the number from another *Smṛti* :—'an odd number, according to one's enthusiasm,' 'an even number at the rite in honour of the gods' (Yājñavalkya, *āchāra*, 227).

Further, if the present verse contained an Injunction of the number to be fed, then, since there would be no possibility of any idea arising regarding the 'large company,' the prohibition of it would be absolutely uncalled for.

From all this it follows that only so many Brāhmaṇas should be fed, by feeding whom one would not fall into those difficulties that might arise from the feeding of too many men. That is, at the rite in honour of the ancestors, an odd number, and at that in honour of the gods, only two.

Even when the man is extremely wealthy,—very rich,—'*he should not indulge in large company.*'—(125)

This prohibition of feeding a very large number is not with a view to any transcendental result. In fact—

VERSE CXXVI.

RESPECTFUL TREATMENT, PLACE AND TIME, PURITY AND THE QUALITIES OF BRĀHMAṆAS,—A LARGE COMPANY HAMPERS THESE FIVE; THEREFORE ONE SHALL NOT SEEK A LARGE COMPANY.—(126)

Bhāṣya.

Since 'large company' entails all these defects, therefore 'large company' is not considered desirable. When, however, respectful treatment and the rest are found feasible, then one might act according to one's enthusiasm.

'*Respectful treatment*'—careful preparation of the food.

'*Place*'—ground sloping to the south, and so forth (which has been recommended for *Shrāddhas*), as one going to be described below (in 207).

'*Time*'—the afternoon; laid down in such texts as 'when the sun has just passed the meridian, &c.'

'*Purity*'—of oneself, of the Brāhmaṇas invited, and of his own servants.

'*Qualities of Brāhmaṇas*'—the obtaining of qualified Brāhmaṇas.

All these advantages are such as must be secured; and these are hampered by having a large company; hence large company becomes a drawback; and this is involved in inviting too many Brāhmaṇas. Hence '*one should not seek*'—bring together—'*a large company.*'—(126)

VERSE CXXVII.

THIS RITE NAMED "PITRYA," PERFORMED ON THE MOONLESS DAY IS KNOWN AS BENEFICIAL TO THE DEAD. TO HIM WHO IS INTENT ON PERFORMING IT, THERE ALWAYS ACCRUES BENEFIT AFTER DEATH, OFFERED ACCORDING TO HUMAN ORDINANCES.—(127)

Bhāṣya.

'Rites performed for the gods' are not regarded as conferring any benefit on the gods; such, however, is not the case with this rite which is named '*Pitrya.*' "What then?" It

is '*known*,' among people learned in the Vedas as '*beneficial to the dead*'—as conferring a benefit on the dead.

'*On the moonless night*'—on the day on which there is no moon; *i.e.*, the *amāvasyā* day. Another reading is '*vidhikṣaye*.' But the most faultless reading is '*vidhukṣaye*.' The meaning of the former would be that the rite named *Pitrya* is one that has been prescribed as to be done in the house.

'*Upon this*'—upon this rite,—'*he who is intent*'—he who is busy with its performance. To him there '*always accrues*,' '*benefit after death*;' *i.e.*, for him also benefit after death is conferred by his sons performing the *shrāddha* and other rites for him.

What this means is that the continuity of the lines of one's descendants—sons and grandsons—is the reward of performing *shrāddhas*. But this reward is not the incentive to its performance; as the rite has already been described as an obligatory one.

Others, however, have regarded this as indicating another incentive, for one desiring continuity of his line.

'*Offered according to human ordinances*':—*i.e.*, this rite is performed according to rules laid down in the *Smṛtis*.—(127)

VERSE CXXVIII.

FOOD OFFERED TO THE GODS AND THAT OFFERED TO THE PITṚS ARE TO BE GIVEN TO THE MOST DESERVING BRĀHMAṆA LEARNED IN THE VEDAS. WHAT IS GIVEN TO HIM IS CONDUCIVE TO GREAT RESULTS.—(128)

Bhāṣya.

'*Learned in the Veda*,'—he who recites the entire Vedic text, Mantras as well as Brāhmaṇas: to him;—'the food offered to the gods'—*i. e.*, those articles of food that are offered, in connection with *Shrāddhas to the Vishvē-devas*;—'*should be given*;'—as also '*the food offered to the Pitṛs*.'

'*Most deserving*;'—'desert' here stands for *respectability* and *ability*. It is a person born of a noble family that

is respected; and a person born of a noble family is generally equipped with learning and character.

'*What is given to him*,'—even things other than the *Shrāddha*-offerings,—'*is conducive to great results.*' The meaning is that—'gift made to the unlearned is fruitless; that made to a person learned in the Veda, but devoid of nobility and other good qualities, is conducive to some slight results; and that to the most deserving is conducive to great results.'—(128)

VERSE CXXIX

BY FEEDING AT LEAST ONE LEARNED BRĀHMAṆA EACH AT THE RITE PERFORMED IN HONOUR OF THE GODS AND THAT PERFORMED IN HONOUR OF THE ANCESTORS,—ONE OBTAINS A FULL REWARD; AND NOT BY FEEDING EVEN MANY MEN IGNORANT OF THE VEDA.'—(129)

Bhāṣya.

What has been said above in regard to the '*most deserving Brāhmaṇa*' is further explained.

'*By feeding at least one learned Brāhmana, one obtains a full reward*;—what is meant by 'learning' has already been explained; it consists in knowing the Veda and its meaning; that this is so, is also shown by what follows in the text: '*not by feeding even many men ignorant of the Veda*;' the term '*mantra*' here stands for the *Veda*.

In the absence of *five* Brāhmaṇas learned in the Veda, one should feed at least one;—such is the meaning of the present injunction.

'*Full*'—great, large.—(129)

VERSE CXXX

FROM FAR OFF ONE SHOULD EXAMINE THE BRĀHMAṆA THOROUGHLY VERSED IN THE VEDA; SUCH A ONE IS THE PROPER CHANNEL FOR OFFERINGS TO GODS AND PIṚT AND IN THE MATTER OF GIFTS HE HAS BEEN DECLARED TO BE THE GUEST.—(133)

Bhāṣya.

One is not to be fed simply because he is thoroughly versed in the Veda; in fact, he should be examined '*from*

far off;' *i.e.*, one should carefully ascertain the purity of his father's and mother's families. It has been declared that persons should be regarded as real Brāhmaṇas on both sides, only when it is found that everyone of their ancestors on the father's and on the mother's side up to ten degrees were accomplished in learning and austerities and their acts were virtuous; this is what constitutes 'examination from far off;' similarly, the man's own learning and knowledge of practical details should be ascertained.

'*Vedapāragaḥ*,'—he who has gone to the end of the Veda; *i.e.*, one does not become respected by reading the *Saṁhitā* only, or the *Brāhmaṇa* only. Because we find this term used here, we conclude that the term '*shrotriya*' is applied to one who may have learnt only a portion of the Veda.

'*Such a one is the channel for offerings to gods and Pitṛs*;'—'*channel*' means *like a channel*. The 'channel' is that whereby people descend to the water; hence what is meant by the metaphor is the eulogium that 'just as people seeking water get it only if they go to it by the right channel, similarly, the offerings reach the gods and ancestors only through the aforesaid *Brāhmaṇa*.'

In connection with gifts and charities also the Brāhmaṇa is the 'guest.' To the guest that arrives by himself, gifts are offered freely, and thus given, they bring about great results; and, in the same manner, to the said Brāhmaṇa the offerings to gods and ancestors should be given freely; and when thus given, they become conducive to great results.—(130)

VERSE CXXXI

WHERE ONE THOUSAND PERSONS IGNORANT OF THE VEDA EAT, ALL THOSE A SINGLE MAN LEARNED IN THE VEDA, ON BEING SATISFIED, ABSORBS, IN POINT OF MERIT.—(131)

Bhāṣya.

'*Anṛichām*', '*Ignorant of the Veda*,'—those who do not know the meaning of the Vedic verses.

This is only by way of illustration; since there is no possibility of persons ignorant of the Veda being fed; because of the restriction that the food shall be offered only to one learned in the Veda. The affix at the end of this compound has been dropped because of the term being Vedic, and also because of the exigencies of metre. They say—'one had better read *maṣa* in place of *māṣa* rather than distort the metre.'

Or, we may read '*anṛchā*' in the Nominative Plural; the construction being 'thousand persons ignorant, &c.;' just as we have the phrase 'thousand bulls.'

'*A single man learned in the Veda*'—knowing the meaning of the Veda—'*on being satisfied*'—*i.e.*, fed—'absorbs all those' ignorant persons; *i.e.*, becomes identified with them; and in face of this identity, the result that might accrue from the feeding of those thousands would be obtained by the feeding of a single learned man; this is the sense got at from the text.

This deprecation of the ignorant person is meant to be a praise of the learned man; and it does not really mean that the feeding of a single man produces results equal to those produced by feeding a thousand. Further, inasmuch as the scriptures lay down the feeding of the learned only, there is no possibility of the ignorant ever being fed. It may be that people might think that, in the absence of the fully learned man (thoroughly versed in the Veda), the feeding of the man 'learned in the Veda' (who is comparatively *ignorant*) laid down in verse 128 above permits, under certain conditions, the feeding of ignorant persons also; and in view of this, for the purpose of preventing the prohibition of feeding a 'large company' from applying to the case of ignorant persons also, the present text may be taken in its direct sense (whereby the feeding of thousands of ignoraut persons is permitted).—(131)

VERSE CXXXII.

OFFERINGS FOR GODS AND PITṚS SHOULD BE GIVEN TO ONE WHO IS DISTINGUISHED BY KNOWLEDGE ; FOR HANDS SMEARED WITH BLOOD ARE NOT CLEANSED BY BLOOD.—(132)

Bhāṣya.

One who is '*distinguished*'—who excels—'*by knowledge*'—in learning ; to such a one '*should be given*,' '*the offerings for gods and Pitṛs*.'

The sense of the metaphor of the '*hand smeared with blood*' is as follows :—'Hands smeared with blood when washed with blood only become all the more reddened, and they are not cleansed ; similarly, the ignorant *Brāhmaṇa*, when fed, only carries the ancestors to still worse hells.'—(132)

VERSE CXXXIII.

AS MANY MOUTHFULS AS THE PERSON IGNORANT OF THE VEDA SWALLOWS OUT OF THE OFFERINGS TO GODS AND PITṚS, SO MANY FLAMING SPIKES, SPEARS AND IRON-BALLS DOES THE MAN SWALLOW AFTER DEATH.—(133)

Bhāṣya.

Even though it is the *shrāddha* that forms the subject-matter of the present context, yet the present verse describes the evil results occurring to the eater ; it is to this effect that it has been declared that 'for this reason should the ignorant person fear the acceptance of gifts from this and that person.'

'*Spikes and spears*' are the names of particular weapons. Such a person is made by the attendants of the Lord of Death to eat red-hot iron-balls.

According to Vyāsa's view, the evil result accrues to the person offering the food, and not to the eater, nor to the ancestors. Because it cannot be right to connect the dead ancestors with the evil arising from the disobeying, by another person, of the prohibition (of the feeding ignorant persons) ; as in that case, there would be the absurdity of a man suffering

what he has not earned. If an ignorant person has been fed by the *son*, what fault is there of his dead ancestors ?

"But by this same reasoning the benefit also of the *shrāddha* should not accrue to the ancestors."

It would certainly not accrue to them, if the shrāddha-offering had not been distinctly enjoined as being for their benefit. In the present case (of feeding Brāhmaṇas), however, there is no such injunction as that 'this should be done by one who desires to confer a benefit on one's son,' as there is in the case of the *Shyēna* sacrifice. Then, as regards the words of the present text, they can fit in also with the person offering the food ; the construction in this case being—'that man, at whose performance of the *shrāddha* such a person eats, obtains such and such a result.' What forms the subject-matter of the present context is the prohibition of the feeding of ignorant persons ; and the disregarding of this prohibition would render the rite defective ; and this defect in the Rite would lead to the evil result that the man would no longer be entitled to the performance of that rite [and this would pertain to the *giver*, not *eater*, of the food] ; and since the ancestors derive benefit from the *shrāddha*, for this reason also the transgressing of its injunction should involve guilt on the part of the son.

"What are the precise words of Vyāsa (on this subject) ?"

[They are]—'As many mouthfuls as an ignorant person swallows out of a man's offerings, so many spikes does he swallow on going to the abode of Death.'

In place of '*prēto*' some people read '*prētya* ;' where also the term 'having died' pertains to the *eater* ; and the sense of the text is that 'the ignorant man shall not eat of the offerings made to gods and ancestors.'—(133)

VERSE CXXXIV

SOME TWICE-BORN PERSONS EXCEL IN LEARNING; OTHERS EXCEL IN AUSTERITIES; SOME OTHERS EXCEL IN AUSTERITIES AND VEDIC STUDY, AND OTHERS AGAIN EXCEL IN RITES.—(134)

Bhāṣya.

The text proceeds to divide the qualities of men, for the purpose of indicating the superiority of learning; and this also for the purpose of pointing out the propriety of making gifts to the learned.

Persons possessing excellence in 'learning'—knowledge—are said to 'excel in learning,'—*i.e.*, devoted to learning. The sense desired to be conveyed justifies the Bahuvrīhi compound even between non-appositional terms. Persons, who have studied the Veda and its meaning and are always intent upon it, are said to '*excel in learning.*'

This same explanation applies to all the terms ending with the term '*niṣṭhā.*'

The compound '*tapassvādhyāyaniṣṭhāḥ*' is *Bahuvrīhi*, containing within itself a copulative compound. '*Austerities*'—such as the *Chāndrāyaṇa*, and the rest;—'*vedic study,*' is learning of the Veda.

'*Rites*'—*Agnihotra*, and the rest.

It has to be borne in mind that all these qualities are meant to coexist together; the presence of any one of them only, in the absence of the others, does not make a man a fit recipient of the gift; all that the text describes is the fact of some men excelling in one and some in another. That such is the meaning is indicated by the fact that the term '*niṣṭhā,*' which denotes *finishing*, is indirectly indicative of *excelling*; and when a person excels in, is intent upon, some one quality, he is said to 'excel' in that. When a man is possessed of all the good qualities, but one of those is possessed in a superior degree, and the others in lesser degree, then also the man is a fit recipient; but if he does not possess anyone quality in a superior degree, even though he may possess all the qualities, he is not a fit recipient.

That a combination of all the qualities is necessary, is shown by what has been said in the second discourse to the effect that 'one who is devoid of learning cannot rightly perform any rites.'

Others have explained the term '*jñānaniṣṭha*' to mean the *Renunciate*, on the ground that 'devotion to self-knowledge' has been specially prescribed for him after he *has renounced the performance of all rites; (under this explanation) the term 'taponiṣṭha' would stand for the Recluse;* he being called '*tāpasa*' (devoted to austerities); as in such assertions as 'during the summer the Recluse should perform the five austerities' (6. 23);—and the term '*tapaḥsvādhyāyaniṣṭha*' would stand for the *Student*;—and '*karmaniṣṭha*' for the *Householder*. According to this explanation, the persons whose feeding is prohibited are those that are outside the pale of the four 'stages;' say the Paurāṇikas—'the Shrāddha should not be offered to persons outside the pale of the four stages.'—(134)

VERSE CXXXV.

THE OFFERINGS TO THE PITṚS SHOULD BE CAREFULLY PRESENTED TO THOSE EXCELLING IN LEARNING; AND THE OFFERINGS TO GODS TO ALL THE FOUR, ACCORDING TO LAW.—(135)

Bhāṣya.

The author now proceeds to show the purpose why he has provided a classification of the qualities.

Offerings made to the Pitṛs are called '*Kavya*;' these should be '*presented*'—given—'*to those excelling in learning.*'

'*Carefully*'—implies that if one does not take special care, these also, like the offering to gods, should be given to all the four.

For the offerings to Pitṛs the best recipients are those excelling in learning,—it having been declared that 'he is the recipient among recipients.'

What the verse means is that food in general should be given to all the four, without any distinction.

'*Law*'—Rule laid down in the scriptures.—(135)

VERSE CXXXVI

IF A FATHER HAPPEN TO BE IGNORANT OF THE VEDA, WHOSE SON IS THOROUGHLY VERSED IN THE VEDA,—AND IF THE SON HAPPEN TO BE IGNORANT OF THE VEDA AND THE FATHER IS THOROUGHLY VERSED IN THE VEDA;—(136)

Bhāṣya.

This verse is intended to propound a doubt (as to which of the two is superior).—(136)

VERSE CXXXVII

'OF THESE TWO ONE SHOULD REGARD HIM AS SUPERIOR WHOSE FATHER IS LEARNED IN THE VEDA; WHILE THE OTHER DESERVES HONOUR FOR THE SAKE OF THE VENERATION DUE TO THE VEDA.—(137)

Bhāṣya.

Having raised the question as to which is superior of the two—one whose father is illiterate, but he himself is '*thoroughly versed in the Veda*,' *i.e.*, who has read the Veda along with the subsidiary sciences,—and the other whose father is thoroughly versed in the Veda, but he himself is illiterate,—the author now sets forth the established conclusion.

'*Of these two*'—between one who is himself learned in the Veda, but his father is illiterate, and one who is himself illiterate, but his father is learned in the Veda—one should know him to be '*superior*'—more praiseworthy—who is himself illiterate, but his father is learned in the Veda.

'*The other......for the sake of the veneration due to the Veda*'—He is to be honoured, not because he is a Brāhmaṇa, but because he has learnt the Vedic Mantras, which have to be honoured; and since the honouring of the Veda has not been prescribed in connection with *Shrāddhas*, such a person does not deserve to be fed at these.

What the author does by means of these two verses, propounding as they do a question and its answer, is to indicate, through a laudatory description, that what entitles

a man to eat at *Shrāddhas* is the fact of his father being learned in the Veda, and that of himself being learned in the Veda (the two combined). The mere fact of he himself being learned in the Veda, *does not entitle him to the eating, nor the fact of his father being learned in the Veda, while he himself is illiterate.*

It is with reference to this that it has been said above (in 130) that 'one should examine the Brāhmaṇa from far off etc.;' and the examination of '*learning*' there mentioned refers to enquiries concerning the learning of both father and son; while those relating to *caste* and *qualifications*, these have to be extended to higher ancestors also. And since it is this distinction that is sought to be brought out in this verse, it cannot be regarded as a needless repetition.—(137)

VERSE CXXXVIII

AT A SHRĀDDHA ONE SHOULD NOT FEED A FRIEND; HIS ACQUISITION SHALL BE MADE BY MEANS OF RICHES. AT A SHRĀDDHA ONE SHOULD FEED HIM WHOM HE REGARDS NEITHER AS FRIEND NOR AS FOE.—(138)

Bhāṣya.

Even when endowed with the aforesaid qualifications of 'Vedic learning' and the rest, the man shall not be fed on account of his being a friend; this is the prohibition contained in this verse.

'*A friend*'—one whose happiness and unhappiness are the same as one's own, and who is in no way different from himself,—'*one should not feed at a Shrāddha.*'

'*By means of riches*'—by means of other kinds of gifts—'the acquisition' of the friend should be made; his friendship obtained; or the benefit of 'friendship' may consist in *non-separation.*

It is not only the friend that one shall not feed: the enemy also should not be fed. '*Him whom he regards neither as friend nor as foe,*'—towards whom one entertains feelings of neither affection, nor aversion; in regard to

whom there could be no suspicion of any relationship due to affection or any other motive; the mention of the 'friend or foe' being only illustrative. It is on account of the suspicion of such relationship that the maternal grandfather and others have been mentioned (in 147, 148 below) as secondary alternatives.

"There is possibility of the enemy being fed only where one wishes make a friend of him; hence he also being included under 'friend' (should not have been mentioned separately)."

The separate mention is expected to make the matter clearer.—(138)

VERSE CXXXIX

HE AT WHOSE SHRĀDDHAS AND SACRIFICES, THE FRIEND FORMS THE PRINCIPAL FACTOR,—FOR HIM, AFTER DEATH, THERE IS NO REWARD, EITHER FOR SHRĀDDHAS OR FOR SACRIFICES.—(139)

Bhāṣya.

This verse supplies the commendatory supplement to the foregoing prohibition.

The term '*friend*' is used here in the abstract sense; hence the meaning is 'in which friendship enters as the prime consideration.' And this includes both friend and foe.

The term '*sacrifice*' stands for (1) gifts given with reference to gods and (2) the feeding of Brāhmaṇas with a view to some transcendental result.

'*Prētya phalam nāsti*' ('after death there is no reward')—

"No construction is possible of this clause; since the nominative of the root '*pra + iṇ*' (of the act of *dying* denoted by the word '*prētya*') is the person performing the *shrāddha*, whereas of the verb '*na + asti*' ('is not') the nominative is '*phala*,' 'reward' [and as a rule, the nominative of the participle '*prētya*' and the finite verb '*nāsti*' should be one and the same]."

In answer to this, some people explain that the term '*prētyā*' is an independent word, an indeclinable noun, denoting *the other world* [and is not a participle at all].

Another explanation is that of the root *pra + in* also 'reward' is the nominative; the meaning of the participle in this case being '*even though arriving near*,' 'it does not come about,'—*i.e.*, it fails to be enjoyed.—(139)

VERSE CXL

THE MAN WHO, THROUGH FOLLY, MAKES FRIENDSHIPS BY MEANS OF SHRĀDDHAS,—THAT MEANEST OF TWICE-BORN MEN, HAVING THE SHRĀDDHA FOR HIS FRIEND, FALLS FROM THE REGIONS OF HEAVEN. —(140)

Bhāṣya.

'*Friendships*'—friendly relations—he '*who makes*' '*by means of Shrāddhas*,' '*through folly*'—*i.e.*, being ignorant of what is contained in the scriptures,—'*falls from heaven*,'—*i.e.*, never reaches heaven; the root 'fall' being used in the sense of *want of connection* in general; the sense being 'just as a man on reaching heaven and falling from there loses all connection with it, so this man also.' What is meant is that the man does not obtain the reward for performing the *shrāddha*. In this sense alone can the passage have any connection with all that has gone in the present context.

'*Having the shrāddha for his friend*;'—the *shrāddha* is spoken of as his friend, on account of its being the means of his acquiring a friend. It is in this sense that we have the Bahuvrīhi compound in '*shrāddhamitra*.'

'*The meanest of twice-born men*;'—the 'twice-born men' have been mentioned only by way of illustration; in reality, the *Shūdra* also should not feed friends at *shrāddhas*.

"The mere fact of the Shūdra being a *non-Brāhmaṇa* makes it impossible for him to feed a friend at *shrāddhas* (where only Brāhmaṇas are fed)."

But who has laid down the rule that Brāhmaṇas cannot be the friends of Shūdras?

"As a matter of fact, it is only persons of the same caste that are regarded as *friends*; so that there could be no friendship between persons, one of whom belongs to the higher and the other to the lower caste."

This also is not true ; since Shvētakētu, the son of Aruṇi, is declared to have said—'In the Pañchāla country, there is a *Kṣattriya* friend of mine.'

Then again, it has already been explained that the term 'friend' in the present context has been used as connoting *relationship* in general. And Brāhmaṇas also come to have pecuniary relations with *Shūdras* ; and to the *Pārashava-shūdra* (the Shūdra born of a Brāhmaṇa father and a *Shūdra* mother), Brāhmaṇas bear even blood-relationships.—(140)

VERSE CXLI

THIS CONVIVIAL DINNER HAS BEEN CALLED BY TWICE-BORN PEOPLE THE "GIFT OF DEVILS." IT REMAINS IN THIS WORLD ALONE, LIKE THE BLIND COW TIED IN A SINGLE ROOM.—(141)

Bhāṣya.

The particle '*sam*' (in '*Sambhojanī*') connotes *conviviality* ; and the term '*sambhojanī*' means that at which men dine together ; such convivial dinner is possible only among friends. Or, the word '*sambhojanī*' may be taken as standing for a social dinner of several people.

The making of friendships by Shrāddhas is a custom with 'devils,'—the term 'devil' here standing for highway robbers.

This gift '*remains in this world alone*'—*i.e.*, it is not capable of bringing rewards in the other world; just as the blind cow, which remains tied in a single room, so this gift also remains in this world only,—*i.e.*, the only result it brings about is the goodwill of friends,—and it does not bring any benefit to the ancestors.

The term '*dakṣiṇā*' here stands for *gift*.—(141)

VERSE CXLII

JUST AS HAVING SOWN THE SEED IN BARREN SOIL, THE SOWER REAPS NO HARVEST,—EVEN SO, HAVING GIVEN THE OFFERINGS TO ONE IGNORANT OF THE VEDA, THE GIVER OBTAINS NO REWARD.—(142)

Bhāṣya.

'*Barren soil*'—Unproductive ground. That plot of land is called 'barren' on which if seed is sown, it does not sprout; there the '*sower reaps no harvest.*'

'*Even so,*' '*to the person ignorant of the Veda,*'—'*having given the offerings*'—made to gods and ancestors,—'*the giver obtains no reward.*'

The term '*anṛchē*' is with the Locative ending; and the term '*ṛk*' stands for the *Veda* in general.—(142)

VERSE CXLIII

THE PRESENTING OF THE GIFT, ACCORDING TO RULE, TO THE LEARNED MAKES THE GIVERS AND RECEIVERS PARTAKERS OF REWARD, HERE AS WELL AS AFTER DEATH.—(143)

Bhāṣya.

That the gift that is presented to the learned person makes the *givers* partakers of reward is only right: but what is the reward obtained by the receivers? If it be held that they obtain some transcendental result,—that cannot be right: because the act of *receiving* gifts has not been so enjoined, and also because the receiver is prompted to accept the gift only with a view to the perceptible reward. If, on the other hand, the reward to the *receiver* be held to be something perceptible,—then such a reward is found to be obtained by the ignorant person also."

True; but what is stated here is mere praise; the sense being that—'the presenting of offerings to the learned man is so effective that the *receiver* also comes to partake of the imperceptible reward, in addition to the perceptible one,—what to say of the *giver.*'

'*After death*'—in heaven.

'*Here*'—the reward is in the form of fame; the man being praised by men as doing things in exact accordance with the scriptures.

'*According to rule*;'—this is a mere reiterative reference to the injunction that 'gifts should be made to persons posessing such and such qualifications.'—(143)

VERSE CXLIV

ONE MAY ENTERTAIN A FRIEND AT SHRĀDDHAS, BUT NEVER A FOE, EVEN THOUGH QUALIFIED. THE OFFERING EATEN BY THE ENEMY BECOMES FUTILE AFTER DEATH.—(144)

[Medhātithi takes no note of this verse].

VERSE CXLV

WITH GREAT CARE ONE SHOULD FEED AT A SHRĀDDHA THE ADHERENT OF THE ṚGVEDA WHO IS THOROUGHLY VERSED IN HIS VEDA, OR THE ADHERENT OF THE YAJURVEDA WHO HAS FINISHED THE ENTIRE RECENSIONAL TEXT, OR THE ADHERENT OF THE SĀMAVEDA WHO HAS REACHED THE END OF IT.—(145).

Bhāṣya.

The three terms—'*thoroughly versed in the Veda*,' '*who has finished the entire recesional text*' and '*who has reached the end of it*'—are synonymous: everyone of them denotes *persons who have learnt the whole recensional text, including the Mantra as well as the Brāhmaṇa*; not those who have learnt either the *Mantra*-text alone or the *Brāhmaṇa*-text alone, or only a portion of these. The name '*shrotriya*,' 'learned in the Veda,' is applied to even those who have learnt only a part of the Veda; hence the three terms in the present verse have been used for the purpose of excluding the mere '*shrotriya*.' In regard to this latter, it has been said (in 128) that 'the offering should be given to the *shrotriya*;' the term '*shrotriya*' means 'one learned in the *Veda*;' and the term '*veda*' denotes the entire recensional text, including the *Mantra* and the *Brāhmaṇa*, as also a part of these. Consequently, for the purpose of referring to one who has learnt

the *entire* recensional text, the Text has used the terms in question.

"It has been laid down above (134-135) that one shall feed only such persons as belong to one or the other *stage*; and until one has learnt the entire Vedic text, it is not possible for one to enter upon the state of the Householder; as it has been asserted that 'the entire Veda should be learnt' (2.165)."

But even so, it would be open to one to feed the Student who has begun to learn the Veda,—even before he has finished it. Hence all the three synonymous terms—'thoroughly versed in the Veda,' 'who has finished the entire recensional text,' and 'who has reached the end of it'—indicate that the *whole* Veda should have been learnt.

Though only one of these words would have sufficed for the purpose, yet the Author has made use of several forms of the same expression in view of metrical exigencies.

'*Vedapāragaḥ*,' '*Thoroughly versed in the Veda*,'—who has *gone through* the entire Veda.

'*Shākhāntagaḥ*' '*who has finished the entire recensional text*,'—the end of the recensional text.

'*Samāptikaḥ*,'—'who has reached the end of it.'

'*Adhvaryu*,' '*adherent of the Yajurveda*'—one who has studied the Yajurveda; this term is not used here as the name of one of the principal sacrificial priests. '*Ādhvaryava*' is the name given to the act of reciting; hence the person connected with this act is called '*Adhvaryu*.'

'*Chhāndoga*,' '*adherent of the Sāmaveda*,'—one who studies the Sāmaveda.

In another *Smṛti*, it is the person who has learnt the 'three thousands' that has been called '*samāptika*;' and the term 'thousand' here denotes the *Sāmaveda*, by reason of its being related to a thousand musical forms; and one whose learning consists of *three* of these '*thousand*' is 'one who has learnt the three thousands;' the *three* forms being (1) the

'*Tāṇḍava*' (Texts relating to Dancing), (2) the '*Aukthikya*' (Texts relating to the *Ukthas*) and (3) the '*Sāmayāna*' (the singing of Sāma verses); these are the three 'sciences' of the Sāmaveda, of which there are a thousand recensions.

The '*Ṛgveda*' stands for the Saṁhitā text of ten *Maṇḍalas* divided into sixty-four *adhyāyas* and the Brāhmaṇa.

Others have explained this verse as excluding the adherents of the Atharva Veda from being fed. (They argue that) if the author had intended to include all the Vedas, he would have simply said—'one should feed that Brāhmaṇa who has learnt the entire recensional text of the Veda.'

"The same argument might be urged against the verse being taken as excluding the adherent of the Atharva Veda: if this exclusion had been intended, the Author could have simply said—'the adherent of the Atharva Veda shall not be fed.' Such a statement would be very much simpler and a more direct way of laying down the exclusion."

There is no force in this; as Manu's way of teaching Dharma is diverse: sometimes he leaves the negation to be implied by means of an affirmation, and at others he puts the negation directly in its own words.—(145).

VERSE CXLVI

IF ANY ONE OF THESE SHOULD DINE, DULY HONOURED, AT THE SHRĀDDHA PERFORMED BY A CERTAIN PERSON, THERE WOULD BE EVER-LASTING SATISFACTION FOR HIS ANCESTORS, LASTING TILL THE SEVENTH DEGREE (OF DESCENDANTS).—(146)

Bhāṣya.

Some people might argue as follows:—"It has been asserted that 'at the rite performed in honour of ancestors one should feed three Brāhmaṇas;' and in the preceding verse the learners of several recensional texts have been mentioned; so that there is no possibility of one's own companions in study being fed."

And it is with a view to set aside this notion that the author puts forward the present verse.

Of these three—the adherents of the three Vedas—anyone may be fed.

That is to say, one may feed either persons professing the same recensional text as oneself or those professing other several texts.

'*Duly honoured*'—worshipped, approached, with offerings of water, etc.

'*Satisfaction to the seventh degree*'—*i.e.*, the satisfaction continues till the seventh degree of descendants. The prolonging of both vowels in the term '*sāptapauruṣī*' is in accordance with Pāṇini 7.3.20. This epithet has been added for the purpose of indicating great length of time; the meaning being that 'the satisfaction of the ancestors lasts for a long time.' The meaning is that 'by the feeding of the said Brāhmaṇa, the satisfaction secured to the ancestors is such as lasts till such time as his sons and grandsons to the seventh degree are born.'

'*Everlasting*,'—*i.e.*, it does not cease, and then appears again; it remains there always.—(146)

VERSE CXLVII

THIS IS THE FIRST COURSE TO BE ADOPTED IN THE PRESENTING OF THE OFFERINGS MADE TO GODS AND PITṚS. THIS (FOLLOWING) IS TO BE REGARDED AS THE SECONDARY COURSE ALWAYS ADOPTED BY THE GOOD.'—(147)

Bhāṣya.

Beginning with verse 122, twenty-five verses have gone before; and the upshot of them all is as follows: (a) Shrāddhas should be performed on the moon-less day;—(b) the person fed should be learned in the Veda, highly educated, of right behaviour, belonging to a known family, the son of a person learned in the Veda and not bearing any relationship to the person offering the *Shrāddha*. The rest of it all is only commendatory.

'*This*'—what has been just described,—is '*the first*'—the primary—'*course*'—procedure at *Shrāddhas*; *viz.*, that the

food shall be presented to one who is not related to the performer.

'*This*'—what is going to be described—'*should be regarded as 'the secondary course*'—which is to be adopted only in the event of the primary course being not possible. This course is called '*anukalpa*,' 'secondary course,' by the 'law of substitutes' (propounded in *Mīmāṁsā-sūtra* 3.6.37 *et. seq.*).

'*Always adopted*'—this is purely commendatory.—(147)

VERSE CXLVIII

ONE MAY FEED THE MATERNAL GRANDFATHER, THE MATERNAL UNCLE, THE SISTER'S SON, FATHER-IN-LAW, THE TEACHER, THE DAUGHTER'S SON, THE SON-IN-LAW, A RELATIVE, THE PRIEST AND HIM AT WHOSE SACRIFICES THE PERFORMER OFFICIATES.—(148)

Bhāṣya.

'*Svasrīyaḥ*'—the sister's son.

'*Viṭpatiḥ*'—the son-in-law; the term '*viṭ*' meaning *child*. According to others, '*viṭpati*' is the *guest*, he being the 'lord of all men;' in ordinary parlance also, one who comes to one's house is called '*viṭ*.'

'*Bandhuḥ*'—the wife's brother, the cognate kinsman, and so forth.—(148)

VERSE CXLIX

AT THE RITE IN HONOUR OF THE GODS, THE MAN KNOWING THE LAW SHALL NOT EXAMINE THE BRĀHMAṆA. BUT WHEN THE RITE IN HONOUR OF THE PITṚS COMES TO BE PERFORMED, HE SHALL EXAMINE HIM CAREFULLY.—(149)

Bhāṣya.

This verse is not meant to be prohibitive of the examination of Brāhmaṇas (to be invited) at the rite performed in honour of the gods; what is meant by it is the permitting, at certain times, of the feeding, at rites in honour of gods, of such persons as are one-eyed, suffering from elephantiasis, and so forth.

'*At the rite in honour of the Pitṛs*'—*i.e.*, when the time for *Shrāddha* has arrived, one should do the examination with great care; not so at the rite performed in honour of the gods. At the latter, one may sometimes even feed those going to be mentioned. Who are those that are permitted to be fed, we shall show later on.

According to others, however, this verse has been introduced for the purpose of enjoining the strict exclusion of those going to be mentioned; and not for that of permitting the feeding of those at the rites in honour of gods.—(149)

VERSE CL

MANU HAS DECLARED THOSE BRĀHMAṆAS UNDESERVING OF (RECEIVING) THE OFFERINGS TO GODS AND PITṚS WHO ARE THIEVES, OUTCASTS AND EUNUCHS, AS ALSO THOSE THAT HAVE THE BEHAVIOUR OF ATHEISTS.—(150)

Bhāṣya.

'*Thieves*'—stealers.

'*Outcast*'—one who commits any one of the five 'great sins.'

'*Eunuch*'—emasculate, having the marks of both man and woman, unvirile, impotent.

'*Atheists*'—Materialists and others; those whose firm conviction is that 'gifts are nothing, oblations are nothing, there is no other world;' the behaviour of those is unbelief; 'those whose behaviour is like the behaviour of atheists' are called 'having the behaviour of atheists,'—this being an instance of the compound that drops its last term. The word 'atheist' by itself would be sufficient; the term 'behaviour' has been introduced for the purpose of filling up the metre.

Or, the term '*nāstikavṛttayaḥ*' may be taken to mean 'those who derive their livelihood from atheists.'

These Manu has declared to be undeserving of the offerings made at the rites performed in honour of gods and Pitṛs.

The name of 'Manu' has been added for the purpose of lending force to the prohibition; as, in reality, all duties have been described by Manu.—(150)

VERSE CLI

ONE SHOULD NOT FEED, AT A SHRĀDDHA, ONE WITH BRAIDED HAIR, WHO IS NOT LEARNED, ONE WHO IS HAIRLESS, THE GAMBLER, AND THOSE WHO SACRIFICE FOR HOSTS.—(151)

Bhāṣya.

'One with braided hair'—*i.e.*, the Student; this arrangement of the hair has been laid down as an optional alternative for him—'he should either shave his head or wear his hair in braids' (2-219); the 'braided hair' is mentioned here only as an indicative of the Student; hence the present verse includes also that student who may have shaved his head. And the student whose feeding is prohibited here is only *one who is not studying.*

"In view of what has been said above in regard to the propriety of feeding one who is learned in the Veda (128), there can be no possibility of anyone feeding a man *who is not studying* (why then should his feeding be specially prohibited?)"

The prohibition is necessary, as otherwise one might feed the student who began his study, but did not carry it on and did not learn the Veda.

"But it has been said above (145) that one should feed him who is '*thoroughly versed in the Veda*;' where, then, could there be any possibility of the admission of one who had only made a beginning of study?"

In that case, we shall take the prohibition as applying to that student who may have read through the Veda, without having made it all his own.

Or, the phrase '*who is not learned*,' may be taken as added to guard against the contingency that, on the strength of what is said (in 3. 234) regarding the propriety of feeding the daughter's son, even though he be still in the state of

studentship, some people might be led to think the only necessary qualification consisted in the person invited being the 'daughter's son,' and 'learning' was not an essential condition at all. And when the student 'who is not studying' becomes precluded, it naturally follows that the student who is studying is entitled to be fed.

'*Durvāla*;'—this term may mean either one whose hair have fallen off, or one who is red-haired, or one who is without hair in his private parts. In this sense, they explain the etymology of the word as follows:—'mere grass suffices for his clothing, he is covered by mere grass, having no clothing, he hides his private parts with mere grass.'

'*Gambler*'—who is addicted to gambling.

'*Who sacrifice for hosts*'—for groups of men. The collective performance of the *Vrātyastoma* for a number of *Vrātyas* has been prescribed; and officiating at such sacrifices has been prohibited under II. 197.

Our explanation, however, is that the phrase applies to one who may sacrifice, even by turns, for many persons; *i.e.*, who undertakes service as priest very frequently:—such a person also shall not be fed. Says Vashiṣṭha—'He who sacrifices for many men, and he who initiates many persons.'

Some people hold that, since the present verse specifies the '*Shrāddha*,' the interdict herein contained pertains only to rites in honour of the Pitṛs, not to those in honour of the gods.

This, however, is not right. Because the rites in honour of the gods (*Vishvēdevas*) are also a part of the '*Shrāddha*,' which latter term therefore can be used in connection with these also.—(151)

VERSE CLII

HEALERS, TEMPLE-ATTENDANTS, MEAT-SELLERS AND THOSE LIVING BY TRADE,—THESE SHOULD BE AVOIDED AT RITES PERFORMED IN HONOUR OF GODS AND PITṚS.—(152)

Bhāṣya.

'*Healers*'—physicians.

'*Temple-attendants*'—those who attend upon idols.

These two are prohibited only as means of living. Healing and serving idols, when done entirely with a righteous motive (and not as a means of living), are not reprehensible.

'*Meat-sellers*'—Butchers.

If we read these words with the Accusative ending, then they have to be construed with the verb of the preceding verse.

'*Those living by trade*,'—*i.e.*, by improper trade; improper merchandise shall be described under Discourse 10,—those who live by such trade.

'*Should be avoided*'—at both kinds of rites.

Meat-selling is reprehensible, even when done with a righteous motive. For instance, when one man has got meat and another man has need for it;—the former man who has got the meat stands in need of butter for oblations: and he exchanges his meat with the other man's butter: this exchange is done 'with a righteous motive,' and *exchange* also is called '*selling*;' hence those also become excluded who do such meat-selling, even with a righteous motive.—(152)

VERSE CLIII

THE SERVANT OF A VILLAGE AND OF THE KING, ONE WITH DEFORMED NAILS, ONE WITH BLACK TEETH, THE OPPOSER OF HIS SUPERIOR, ONE WHO HAS FORSAKEN THE FIRE AND THE USURER.—(153)

Bhāṣya.

'*Servant*'—one who carries out orders: one who is sent by the village-people hither and thither, on business.

Similarly, '*the servant of the king,*' '*one who has deformed nails,*' '*one who has black teeth.*'

'*Opposer of his teacher,*'—he who, in conversation and other things, remains against and in opposition to his superior.

'*One who has forsaken the Fire*'—*i.e.*, out of the Three Fires and the Domestic Fire, one who has given up even one.

'*Usurer*'—one who, even though he has other means of living available, lives upon interest. Though 'Usury' has been defined as 'the accumulating *of grains* by interest,' yet this definition can be accepted as authoritative only within the limited scope of the subject dealt with by the Smṛti in which it occurs; in fact, grammarians apply the term 'usurer' to persons making a living by interest, in connection with things other than grains also; and, in the matter of words and their meanings, grammarians are more authoritative than others; because they make these the subject of careful study. —(153)

VERSE CLIV.

THE INVALID, THE CATTLE-TENDER, ONE WHO HAS SUPERSEDED HIS ELDER BROTHER, HE WHO NEGLECTS THE GREAT SACRIFICES, ONE WHO IS INIMICAL TO BRĀHMAṆAS, HE WHO HAS BEEN SUPERSEDED BY HIS YOUNGER BROTHER, AND ONE WHO IS MEMBER OF A COMPANY.—(154)

Bhāṣya.

The term '*yakṣmī*' stands here for the *invalid* in general. Some peope take it as standing for *one suffering from consumption.*

'*Cattle-tender*'—he who, stick in hand, tends cattle as a profession.

'*Nirākṛti,*' '*who neglects the Great Sacrifices,*'—one who, though entitled to perform the Great Sacrifices, fails to perform them. Even now-a-days, one who fails to perform the Great Sacrifices, and is, on that account, regarded as 'incapable of being served,' is called '*Nirākṛti.*' Thus we

read in the *Shatapatha*—'one who worships neither gods, nor ancestors nor men.'

Some people quote the definition that—'the man devoid of Vedic study, learning and wealth is called *Nirākṛti*;' but these people are ignorant of the right meaning of words; because the person mentioned in this definition can have no connection with the present context, which deals exclusively with 'persons learned in the Veda.' If the term '*Nirākṛti*' is taken in the sense of 'the derider, *Nirākartā*, of gods, etc.,' then there is some compatibility with the literal signification of the root; and even though the term ends with the abstract affix, '*ktin*,' and as such is an abstract noun denoting a *quality*, yet its use in the sense of the person having that quality may be justified on the principle that there is no difference between the *quality* and *one possessing the quality*.

Then again, the root in the term '*Nirākṛti*,' when preceded by '*ni*,' signifies *exclusion*: people who are excluded are said to be '*Nirākṛta*;' as we find in such expressions as '*Nirākṛta*, excluded, from dinner,' '*Nirākṛta*, excluded, from title,' and so forth. Thus *non-exclusion* would be '*ākṛti*,' 'invitation;' and one from whom this has been set aside, would be '*Nirākṛti*.'

Further, '*ākṛti*' also means *configuration*: the prefix '*ni*,' having the sense of *reprehensibilty*, the term may be taken as excluding the ill-figured person. It has been declared that (one should feed) 'one who is endowed with speech, beauty, age and character;' here 'endowed with speech' means *eloquent, of powerful speech*; but the man who is garrulous should not be fed; '*endowed with beauty*' means *having a beautiful body and limbs*; 'endowed with age' means what Gautama (15.10) has said in regard to 'the feeding of older men before youths.'

Lastly, the term '*Nirākṛti*' may be taken as ending in '*ktich*,' and being a proper name,

'*One who is inimical to Brahman*'—one who hates Brāhmaṇas, or the Veda; the term '*Brahman*' denoting both (Brāhmaṇa and Veda); when, for instance, it is said that 'the Brāhmaṇa also is called *Brahman.*'

'*Company*'—corporation; those, who subsist conjointly upon one means of livelihood, are spoken of by the name '*company*;' and those Brāhmaṇas who are members of such a company.

'*One who has superseded his elder brother*' and '*one who has been superseded by his younger brother*'—these are going to be described later on.—(154)

VERSE CLV.

AN ACTOR, ONE WHO HAS BROKEN THE VOWS OF CONTINENCE, THE HUSBAND OF A SHŪDRA WOMAN, THE SON OF A RE-MARRIED WOMAN, ONE WHO HAS ONLY ONE EYE, AND HE IN WHOSE HOUSE LIVES THE PARAMOUR.—(155)

Bhāṣya.

Bards, dramatic performers, dancers and singers are called 'actors.'

'*One who has broken the vows of continence*'—necessary for the student.

The term '*vṛṣalī*' stands for the *shūdra* woman; her '*husband.*' People think that this refers to a case where there is no other wife; the meaning being 'he who is the husband of the Shūdra woman alone, he who has no wife of any twice-born caste.'

"Whence is this sense got at?"

In another connection, we find a recapitulation of reprehensible practices, where we read—'these are men addicted to reprehensible practices' (167); the mere marrying of a *Shūdra* woman, which is sanctioned by all, is not 'reprehensible;' but it has been sanctioned only for one who has already married a wife of the same caste as himself. Hence, what is excluded here is that husband of the Shūdra woman who has no wife of the same caste as himself.

'*The son of a re-married woman*;'—'*punarbhūḥ*' is the remarried woman; described under Discourse 9, in the verse 'she who has been abandoned by her husband, etc.' (9.175).

'*Who has only one eye*'—whose one eye is maimed.

'*He in whose house lives the paramour*,'—*i. e.*, the paramour of his lawfully wedded wife. Such a man is despised by reason of his tolerating such a thing. It is said below (8-317)—'The abortionist transmits his guilt to him who feeds him, and the misbehaved wife transmits hers to her husband.'—(155)

VERSE CLVI.

ONE WHO TEACHES FOR A STIPULATED FEE, HE WHO IS TAUGHT BY ONE WHO TEACHES FOR A STIPULATED FEE, THE PUPIL AND ALSO THE TEACHER OF A SHŪDRA, ONE WHO IS REPREHENSIBLE IN SPEECH, THE SON OF AN ADULTERESS AND THE SON OF A WIDOW.—(156)

Bhāṣya.

'*One who teaches for a stipulated fee*,'—one who teaches only while he is engaged on a fee; one who undertakes the work of teaching after having made the stipulation that 'if you pay me so much, I shall teach you the Veda,' is called 'one who teaches for a stipulated fee.' Such is the form of payment known among bearers and others. If, however, without having verbally stipulated that one would receive a certain amount of money, one does the work of teaching and receives payment afterwards, then such a teacher is not 'one who teaches for a stipulated fee.' In fact, teaching in return for payment of an amount not previously stipulated, has been actually sanctioned.

Similarly, '*one who is taught by one who teaches for a stipulated fee*;' this is the name given to one who *himself*, like Satyakāma, pays a stipulated fee and then reads with the teacher. The boy, however, who, in the absence of any other teacher, is put by his father and others under the tuition of one who is paid a stipulated fee, is not regarded as 'of reprehensible practice.' Because it is for the father to save the

boy from all that is prohibited. It has been declared (in 8·317)—'The pupil and the sacrificer transmit their guilt to the Teacher.'

'*The pupil of a Shūdra*'—in the learning of Grammar and other Sciences.

'*Teacher*'—of the Shūdra. Though the term '*shūdra,*' forms the subordinate factor in the compound '*shūdrashiṣya,*' yet it is construed with the following word; such construction being permissible in works on *Smṛti.* Then again, the condition of being 'reprehensible practice' is a qualification that governs all that is said here, and it is only the teaching of the Shūdra that is reprehensible, not the teaching of any other higher caste.

'*Reprehensible in speech*'—*i.e.*, rude and untruthful of speech. Others explain this to mean 'one who is accused of a serious offence.'

'*The son of an adulteress and the son of a widow*'—to be described later on (174).—(156).

VERSE CLVII.

THE FORSAKER, WITHOUT CAUSE, OF HIS MOTHER, FATHER AND SUPERIOR; AND HE WHO HAS FORMED A CONNECTION, THROUGH THE RELATIONSHIP OF EITHER VEDA OR MARRIAGE, WITH OUTCASTS.—(157)

Bhāṣya.

He who, in the absence of any cause, forsakes his Mother, Father and Preceptor. The term '*guru,*' 'superior' here being used in its general sense, includes the Teacher also.

Some people argue that—"in that case (if 'guru' stands for the *superior* in general), the Father and the Mother need not have been mentioned, these also being included under the term '*guru;*' for this reason, this term '*guru*' should be taken as standing for the Preceptor only."

This, however, is not right. If the 'father' and 'mother' were not specifically mentioned, then the term 'superior'

would stand for the father only, by the law of the 'natural and artificial' [*i.e.*, where both are possible, the *natural* one is to be given the preference, and the Father is the *natural* superior, while the Teacher is only an *artificial* one]. When, however, these two are mentioned separately, then it becomes clear that the term 'superior' has been used in its most general sense ; specially in view of what other scriptures have said regarding the Teacher being 'the best of superiors.'

Reasons for forsaking these superiors are such as are mentioned in the text—'one should forsake one's father, if one has injured the king,' and so forth.

The 'forsaking' of one's parents means omitting to wash and shampoo their feet and to do such other services, *i.e.*, being inattentive to their service. Similarly, with the Teacher, in whose case going for study to another teacher, while one's teacher is capable of teaching one, also constitutes 'forsaking.'

'*Who has formed connection with outcasts*'—*i.e.*, established relationship with them.

'*Through the Veda*'—*i.e.*, by officiating at their sacrifices, by teaching them, and so forth.

'*Through marriage*,'—*i.e.*, by giving his daughter in marriage to them, and so forth.

"The man who forms such connection, would himself become an outcast ; and it would be as an outcast himself that he would be avoided at rites."

In answer to this, some people say, in view of what is said below (290) regarding a man becoming an 'outcast' by associating with outcasts *for one year*, that the present prohibition should be taken as pertaining to the time before the lapse of the twelve months.

"What is this peculiar form of expression—'*formed a connection through relationship*?'"

As a matter of fact, the term '*saṃyoga*,' '*connection*' is not used here in the sense of 'conjunction,' according to the

usage of the *Vaishēṣikas* ; it is the *act* itself that is called 'connection,' by reason of its being the *cause* of connection. In connection with the acts of 'officiating at sacrifices' and the like, the term 'connection' indicates and stands for mere relationship in general.—(157)

VERSE CLVIII.

THE HOUSE-BURNER, THE POISONER, ONE WHO EATS THE FOOD OF AN ADULTERESS' SON, THE SELLER OF SOMA, THE SEA-VOYAGER, THE BARD, THE DEALER IN OILS, AND THE PERJUROR.—(158)

Bhāṣya.

The burner of houses.

'*Garada*'—one who gives to others the *gara-poison* ; the mention of '*gara*' is merely indicative ; it includes all kinds of poison.

He who eats the food of the adulteress' son; similarly, he who eats the food of the widow's son; the former being meant to be purely indicative.

He who sells Soma ; 'Soma' is a particular kind of *herb* ; he who sells this *herb*, for use either at sacrifices or for medicine.

Others have explained the term 'Soma' (in the expression 'seller of Soma') to mean the *Jyotiṣṭoma* and other sacrifices performed with the Soma. Though the actual 'selling' of these sacrifices is not possible,—because an *act* is purely incorporeal, —yet, as a matter of fact, the practice of 'selling' sacrifices is found to be current among illiterate people; hence the present prohibition. Illiterate people are found making such assertions in oath as—(*a*) 'whatever good I have done, may be yours' (where they mean to transfer the merit acquired by their good deeds), and (*b*) 'that night in which you were born and that in which you are dying, leaving these two, all your charities and performances, all your good deeds, your life and offspring I might destroy, if they injure me' (An oath). And just as they make use of such oaths, so also they practice the *Giving* and *Selling* (of acts) by

means of words; and he who does this, is avoided (at *Shrāddha*-feedings). It is from this that we infer the impropriety of uttering such oaths and the doing of such verbal givings and sellings.

'*Sea-voyager*'—one who goes out to the sea.

'*Bard*'—one who sings the eulogia of men.

'*Dealer in oils*'—one who presses sesamum and other oil-seeds.

'*Perjuror*'—one who tells a lie when giving evidence. —(151).

VERSE CLIX.

ONE QUARRELLING WITH ONE'S FATHER, THE KEEPER OF A GAMBLING HOUSE, THE DRUNKARD, ONE AFFLICTED WITH A FOUL DISEASE, ONE ACCUSED OF SINS, THE HYPOCRITE, AND THE DEALER IN ESSENCE.—(159)

Bhāṣya.

He who quarrels with his father; *i.e.*, talks rudely to him ; and goes to court against him as party to a suit instituted for partition. Says Gautama (15-19)—'Those who separate from their Father, without reason.'

" Why should this be asserted here, which appears to be a repetition of what has been mentioned above (153) as the 'opposer of his Teacher'? "

Opposing is one thing, and *quarrelling* is something different. When the superior wants a certain thing, if one were to say rudely, 'How can this be got !,'—this is 'opposing;' so that one is an 'opposer, by obstructing his acquisition of a thing that belongs to him. Further, under 153 '*pratirāddhā*' is another reading (for '*pratiroddhā*'), which means 'doing direct injury,' *i.e.*, striking the superior with slaps, &c. And with this reading what has gone before (in 153) is clearly different from the 'quarrelling' mentioned here.

'*Keeper of a gambling house*'—the gamester who makes other people gamble ; he who is himself a gambler has been already excluded before (in 151).

Some people read *'Kēkara'* (for *'Kitava'*), reading the text as *'Kēkaro madyapastathā ;'* and *'Kēkara'* is the man with a squint.

Others, again, read *'Kātara,'* which means 'one, the pupils in whose eyes are like the parrot's feather, green.'

'Drunkard'—one who drinks wines of kinds other than the *'Surā'* (wine distilled from grains); such, for instance, as the *'Ariṣṭa,'* and the like ;—the drinker of *'Surā'* being already precluded as an 'outcast.'

'One afflicted with a foul disease'—*i.e.*, the leper ; he being very much despised among people, it is only right that he should be spoken of as 'afflicted with a foul disease.'

It is on account of the present prohibition that the term *yakṣmi* (in 154) has been taken (by some people) not as the 'invalid' in general, but one who is suffering from consumption ; if the 'invalid' in general were meant, then all invalids being included there, the author would not have mentioned 'one afflicted with a foul disease' in this verse.

'Accused of sins.'—one who is known among people as having committed sins, great and small ; even without its being known for a certain.

'Hypocrite.'—one who deceitfully performs religious acts, with a view to gaining popularity, not because he thinks it his duty to do so.

'Dealer in essence.'—*i.e.*, the seller of poison ; it is poison that is called 'Essence.' In several places, we find the *poisoner* spoken of as *'rasadaḥ'* 'giver of *essence*.' —(159)

VERSE CLX.

THE MAKER OF BOWS AND ARROWS, HE WHOSE WIFE DALLIES WITH ANOTHER PERSON AND HE WHO MAKES LOVE TO HIS BROTHER'S WIDOW, HE WHO INJURES A FRIEND, HE WHO SUBSISTS BY GAMBLING AND HE WHO HAS HIS OWN SON FOR HIS TEACHER.—(160)

Bhāṣya.

He who, as a professional artisan, makes bows and arrows.

'Agrēdidhiṣūpatiḥ ;'—the term *'didhiṣū'* is connected

both ways, like the single eye-ball of the crow operating in both sockets. Such a construction is permissible, because the text belongs to the category of a '*smṛti-shāstra.*' Even (meaningless) lines and clods of earth are made to yield some meaning, in consideration of the requirements of *Smṛtis* ; and they come out useful too. For this reason, the objection need not be raised as to how a single term occurring in the middle of a compound can be construed with two different terms. In fact, Gautama (15. 16) has expressly prohibited both (the '*agrēdidhiṣū*' and the '*didhiṣūpati*'), and this indicates the plausibility of the above construction ; and the compound really contains two terms. Further, there is no such person as '*agrēdidhiṣūpati.*' The definition of these two ('*agrēdidhiṣū* and *didhiṣūpatī*') will be supplied later on.

'*Who injures a friend*'—who puts obstacles in a friend's business.

'*Who subsists by gambling*'—The man for whom gambling is the means of subsistence.

"Such a person has already been mentioned in the preceding verse."

But the person who helps people to gamble (the 'keeper of a gambling house, mentioned before) is not necessarily one who makes a living by it ; in fact, it is one who himself does not know gambling, or who does not do it through fear of his elders ; but, being addicted to it as an amusement, he always makes others gamble ; and it is for excluding this kind of man that we had the second '*Kitava*' (in the preceding verse ; the word '*Kitava*' having been first included in verse 151).

Or, the term '*dyūtavṛtti*' may stand for those who, without any money themselves, are constant dummy visitors at gambling places.

He whose son is his *teacher* ; it is not possible for the son to be his father's '*āchārya*' in the real sense of this term.—(160)

VERSE CLXI.

AN EPILEPTIC, ONE HAVING A STRING OF SCROFULOUS SWELLINGS, ONE WHO SUFFERS FROM LEUCODERMA, THE BACKBITER, THE LUNATIC, THE BLIND MAN, AND THE DERIDER OF THE VEDA—ALL THESE SHOULD BE AVOIDED.—(161)

Bhāṣya.

The words here used signify particular diseases.

'*Bhrāmarī*'—is an epileptic.

'*Gaṇḍamāti*'—on whose cheeks and throat there appear swellings in the form of a string.

'*Shvitra*'—is white leprosy, leucoderma.

'*Pishuna*,' '*backbiter*,' is one who betrays other people's secrets, and accuses them on the sly.

'*Lunatic*'—whose mind is unsettled, either when there is derangement of his humours or when he is obssessed by a ghost, and he says and does things at random.

'*Blind man*'—who is without eyes.

'*Derider of the Veda*'—"The *derider of the Veda* has been already mentioned before by the term '*brahmadviṭ*' 'who is inimical to Brahman,' where the term '*brahman*' has been explained as having several meanings (signifying the *Brāhmaṇa* as well as the *Veda*)."

Not so; *deriding* is something totally different from being *inimical*; being *inimical* is a property of the mind, while *deriding* is speaking ill, of one by words expressing disregard.—(161)

VERSE CLXII.

THE TAMER OF ELEPHANTS, BULLS, HORSES OR CAMELS, ONE WHO AT SUBSISTS ON SRS, BIRD-KEEPER AND THE TEACHER OF WARFARE.—(162)

Bhāṣya.

'One who trains elephants, etc., is called their 'tamer,' he who trains them in various gaits.

'*One who subsists on stars*,'—the term 'stars' stands for the science of Astrology; and he who lives by that is the astrologer.

The keeper of birds,—he who keeps them for the purposes of chase.

'*Teacher of warfare*'—one who teaches the science of archery.—(162)

VERSE CLXIII.

HE WHO DIVERTS WATER-COURSES, HE WHO IS ADDICTED TO OBSTRUCTING THEM, THE HOUSE-PLANNER, THE MESSENGER AND THE TREE-PLANTER.—(163)

Bhāṣya.

'*Water-courses*'—the sources of water ;—'*he who diverts*' these ; *i.e.*, having cut the embankments, takes the water to irrigate his field, &c.

'He who is addicted to obstructing them'—*i.e.*, the water-courses. '*Obstructing*' means *covering up* ; hence the meaning is that 'he who closes the source from which the water flows.'

The person who advises regarding the position of houses ;—one who lives by the science of architecture ; *i.e.*, the architect, the mason, and so forth. One who plans his own houses is not meant here.

'*Messenger*,'—the king's servant ; who is employed by him as a slave. He is one who is employed in business relating to peace and war.

He who plants trees for payment. Planting them as a righteous act is not reprehensible ; because such an act would not be 'reprehensible practice ;' in fact, the planting of trees has been actually enjoined, as we learn from such assertions as 'he who has planted ten mango-trees goes not to hell.'—(103)

VERSE CLXIV.

HE WHO SPORTS WITH DOGS, THE FALCONER, THE DEFILER OF VIRGINS, THE CRUEL MAN, HE WHO DERIVES HIS SUBSISTENCE FROM SHŪDRAS, AND HE WHO SACRIFICES TO THE GAṆAS.—(164)

Bhāṣya.

'*He who sports with dogs*'—*i.e.*, keeps dogs for sporting purposes.

'*Falconer*—he who lives on falcons,—*i.e*, by buying and selling them. The '*bird-keeper*' mentioned before (162) is one who keeps them in cages.

He who makes a virgin cease to be a virgin is called 'the defiler of virgins.'

The '*cruel man*' is one who takes delight in killing animals.

He who derives subsistence from serving the Shūdras.

'*Vṛṣalaputraḥ*' is another reading (for '*vṛṣalavṛttiḥ*'), which means 'he who has only *Shūdra* children;' 'having only Shūdra children' being a 'reprehensible act.'

He who sacrifices to the deities called '*gaṇas*.' '*Gaṇayāgas*' are well known.—(164)

VERSE CLXV.

ONE DEVOID OF RIGHT CONDUCT, THE MAN WITHOUT VIGOUR, THE CONSTANT BEGGAR, HE WHO LIVES BY AGRICULTURE, ONE SUFFERING FROM ELEPHANTIASIS, AND HE WHO IS SPOKEN ILL OF BY GOOD MEN.—(165)

Bhāṣya.

'*Right conduct*' stands here for the ordinary acts of courtesy, such as offering worship to persons coming to one's house, and so forth;—he who is devoid of this.

'*Without vigour*'—*i.e.*, with very little energy; who has lost all enthusiasm for doing his duties.

'*Constant beggar*'—one who is always begging, he who teases people by his begging; it is in the very nature of things that begging should displease the person begged from. The term '*yāchanakaḥ*' is formed with the '*yu*' affix, according to Pāṇini 3.1.134, and then the reflexive '*ka*' added to it.

'*He who lives by agriculture*'—by doing the cultivating himself; or even by the cultivating done by others, if other means of living are available.

'*One suffering form elephantiasis*'—whose one leg is thicker than the other.

'*He who is spoken ill of by good men*'—the unfortunate man, who is despised by good men, even without doing anything wrong.—(165)

VERSE CLXVI.

THE SHEEP-DEALER, THE BUFFALO-KEEPER, THE HUSBAND OF A WOMAN WHO HAD ANOTHER PREVIOUS HUSBAND, THE CARRIER OF THE DEAD—ALL THESE SHOULD BE AVOIDED WITH CARE.—(166)

Bhāṣya.

'*Urabhra*' is *sheep*; one who 'deals' in these,—*i.e.*, carries on the business of buying and selling them; it may also mean 'one whose chief wealth consists in sheep.'

Similarly, the '*buffalo-keeper.*'

'He who has had another man for her former husband;—the husband of such a one; *i.e.*, one who marries again the woman who has been previously given to—or married by—another man; he who 'again' (*punaḥ*) '*becomes*' (*bhavati*) the husband; such a husband is called '*paunarbhava*' by the scriptures.

He who carries the dead—*i.e.*, carries the dead bodies. These '*should be avoided with care.*'—(166)

VERSE CXLVII.

THE LEARNED BRĀHMAṆA SHOULD AVOID AT BOTH (RITES) THESE LOWEST OF TWICE-BORN MEN, WHO ARE OF REPREHENSIBLE CONDUCT AND WHO ARE UNWORTHY OF COMPANY.—(167)

Bhāṣya.

These men, whose '*conduct*'—line of action—is 'reprehensible.' The 'blind' and the rest having their previous misconduct indicated by these disabilities; while the 'thief,' etc., have their misconduct actually perceptible in the present.

'*At both*'—rites for gods and pitṛs.

'*Should avoid*'—should exclude.

'*Unworthy of company*'—*i.e.*, they do not deserve company. The '*ḍhak*' affix denoting *presence. Absence from company indicates unworthiness.* That is, he does not deserve to eat in the company of other Brāhmaṇas. It is for this

reason that such persons have been called 'defilers of company;' the meaning being that those who sit at dinner with them become defiled.—(167)

VERSE CLVIII.

THE UNLEARNED BRĀHMAṆA BECOMES QUENCHED IN THE SAME MANNER AS THE FIRE OF DRY GRASS. THE SACRIFICIAL OFFERING SHOULD NOT BE PRESENTED TO HIM; AS NO LIBATION IS POURED UPON ASHES.—(168)

Bhāṣya.

This is re-iterated in the present verse, in order to indicate that, just as the thief and the rest are 'defilers of the company,' so equally blameworthy is the unlearned Brāhmaṇa also.

Others offer the following explanation:—The present verse is intended to indicate the occasional admissibility, to the offerings for gods, of such blind and other disabled, but learned, Brāhmaṇas as happen, at some particular time, to be free from any reprehensible practice; the sense of the text being—'The unlearned Brāhmaṇa should be avoided, but why should not the offering be not presented to one who is learned?' It is for this reason that the text mentions the 'offering *for gods*.' So that what is meant is that, at the offering to gods, it is only the *unlearned* Brāhmaṇa that should be excluded, while those whose practices are reprehensible, and are on that account distinctly debarred by a direct prohibition, should be excluded from *both* the offering to gods and that to pitṛs,—and only from that to ancestors. Vaśiṣṭha has said: 'If a person learned in the Veda happen to be stigmatised by such bodily defects as are regarded as defiling the company, such a person Yama declares to be unblameworthy; in fact, such a person is a sanctifier of the company.'

'*Becomes quenched in the same manner as the fire of dry grass;*'—The fire of dry grass cannot cook the sacrificial offerings, and it becomes quenched as soon as the offering is

thrown into it, and also becomes extinguished; anything offered into it does not become burnt to ashes; and hence such an offering becomes futile; since it has been laid down that '*one should not pour libations into fire that is not burning brightly, the fire embodies all deities;*'—*exactly of the same nature as the fire of dry grass is the unlearned Brāhmaṇa. This is what the text* means by the words—'*As no libations are poured on ashes;*' just as the fire of dry grass becomes *turned into ash before (burning the offerings), and people do not pour libations into such fire, similarly,* the unlearned Brāhmaṇ is *not fed.*—*(168)*

VERSE CLXIX.

I AM GOING TO DESCRIBE FULLY THE RESULTS THAT AFTERWARDS ACCRUE TO THE GIVER FROM GIVING, OUT OF THE OFFERING TO GODS AND TO PITṚS, TO ONE WHO IS UNWORTHY OF THE LINE.—(169)

Bhāṣya.

The author states the result of the prohibitive injunction just put forward.

'*Paṅktya*' means 'those who are worthy of the line;—those who are not so, are '*apaṅktya*;' the '*yat*' affix being added by virtue of the term '*paṅkti*' occurring in the '*daṇḍādi*' group.

The results that accrue, from giving to such persons, to the giver,—all that I am going to describe; do listen with attention.—(169)

VERSE CLXX.

DEMONS INDEED CONSUME THE FOOD THAT IS EATEN BY BRĀHMAṆAS DEVIOD OF SELF-RESTRAINT, BY SUCH AS THOSE WHO HAVE SUPERSEDED THEIR ELDER BROTHER AND THE LIKE, OR BY OTHERS THAT ARE UNWORTHY OF COMPANY.—(170)

Bhāṣya.

'*Devoid of self-restraint*'—uncontrolled; whose practices are not controlled by the scriptures.

'*Those who have superseded their elder brother,*' and

the like, are, in fact, outside the pale of the scriptures; yet they have been mentioned here with a view to differentiate them from others, and also to indicate the gravity of their offence.

'*Others that are unworthy of company*'—such as the blind man, the man affected with elephantiasis, and so forth.

The food that is eaten by those people, at a *Shrāddha*, is consumed by 'demons'—the enemies of gods,—and not by one's ancestors. That is to say, the *Shrāddha* becomes entirely useless.

The mention of '*demons*' is a purely deprecatory exaggeration.—(170)

VERSE CLXXI.

HE WHO UNITES HIMSELF WITH "WIFE" AND "AGNIHOTRA," WHILE HIS ELDER REMAINS, IS TO BE REGARDED AS THE "SUPERSEDER OF HIS ELDER;" AND THE ELDER IS TO BE REGARDED AS "ONE WHO IS SUPERSEDED."'—(171)

Bhāṣya.

'*Agraja*,' '*elder brother*'—is the uterine brother born before one. Thus has it been asserted—'There is no harm in the superseding of the uncle's sons, the step-mother's sons and the sons of other's wives, by marriage and the setting up of fire;' hence, in the present context, the term 'elder brother' stands for the uterine brother. While he '*remains*' —*i.e.*, without marriage and without having set up the fire; the root '*sthā*' (in the term '*sthitē*') has been used in the sense of *the absence of the act mentioned.*

The term '*agnihotra*,' though the name of the *act* of sacrifice, stands for the *setting up of fire* for purposes of that act.

In another *smṛti*, we find an exception—'the lunatic, the sinner, the leper, the outcast, the eunuch and the consumptive need not be waited for.' What is mentioned here is meant to be indicative of the condition in the form of the elder brother being in any way not entitled (to marry

and set up the fire). Hence the 'defiler of company' is also included.

A special period has also been specified during which one is to wait for his elder brother to marry and set up the fire—'one should wait for eight years,'—'some say for six years' (*Gautama*, 18.19). This period is to be reckoned from the time when the younger brother has reached the age of marriage; and the age of marriage is the time when one has duly fulfilled the injunction of Vedic Study.

"As a matter of fact, the period of time stated in the passage quoted refers to the man who has gone out travelling. The passage quoted above begins with the word 'the elder brother being,' which refers to the time during which the elder brother is out on travel. [So that it can have no bearing upon *supersession* by marriage]."

True; but the term 'who has gone out on travel' is distinctly found to be connected with one sentence [this sentence being '*pravrajite nivṛttiḥ prasaṅgāt, Gautama*, 18.16]; so that, for connecting the same word with another sentence [' *bhrātari chaivam jyāyasi yavīyān*, 18.18], some special reasons should be stated. There is, however, no such reason; as there is in the case of such words as 'there is connection between this and the term *svarita*;' no such words, however, are found in the case of the sentences in question; nor is one sentence incomplete without the connection of the word in question.

Vashiṣṭha has used the generic term 'fire;' and has, therefore, meant the '*Smārta*' Fire.

Some people have held this definition of 'superseder' to apply also to one whose father has not set up the Fire; the term '*agraja*,' 'elder,' meaning simply 'one born before one;' so that the Father also is one's 'elder.'

In this manner, what is said here would apply to other 'older' persons also; as a matter of fact, however, the terms 'younger' and 'elder' are never used between father and son.

In another *Smṛti* we find—'the elder *brother* being, etc., etc.' (Gautama, 18·18, where the *Brother* is specifically mentioned).

The elder brother is called the '*superseded*.'—(171)

VERSE CLXXII.

THE SUPERSEDED ELDER BROTHER, THE SUPERSEDING YOUNGER BROTHER, AND SHE THROUGH WHOM THE SUPERSEDING IS DONE,—ALL THESE GO TO HELL, ALONG WITH THE GIVER AND THE OFFICIATING PRIEST AS THE FIFTH.—(172)

Bhāṣya.

While he is dealing with the subject of 'supersession,' the author proceeds to state its prohibition by showing the evil that befalls all persons connected with it.

He who is passed over, insulted, by the marriage is the '*superseded elder brother*;' and he who does the passing over of the elder brother is '*the superseding younger brother*;'—that girl through whom the superseding is done;—'*all these go to hell.*'

The '*giver*' and the officiating priest form the fifth of those that go to hell. The '*giver*' meant here must be that of the girl, her father and other guardians; that such is the meaning is clear from the context.

The '*officiating priest*' is one who performs the *Homa* in marriage, or he who guides the ceremony. Or, it may mean 'one who officiates as priest at the performance of the *Jyotiṣṭoma* and other sacrifices by the aforesaid four persons—the superseded elder brother, the superseding younger brother, the girl that is married, and he who gives her away.'

For this reason, the elder brother should act in such a manner that he does not form an obstacle in the marriage of his younger brother; and the younger brother also should wait for twelve, eight or six years; and the girl also should not allow herself to be given away to such a person.

The compound '*dātṛyājakapañchamāḥ*' is to be expound-

ed as a *Bahuvrīhi,* containing *Dvandva* : a '*Dātṛyājakau* (*Dvandva*) *pañchamau yēṣām*' (Bahuvrīhi).—(172)

VERSE CLXXIII.

HE WHO WOULD LASCIVIOUSLY MAKE LOVE TO THE WIFE OF HIS DEAD BROTHER, EVEN THOUGH SHE MAY HAVE BEEN APPOINTED ACCORDING TO LAW (TO BEAR A CHILD BY HIM), SHOULD BE KNOWN AS THE "DIDHIṢŪPATI."—(173)

Bhāṣya.

He who, acting in accordance with the law of '*Niyoga,*' should happen to make love to—take delight in intercourse with—the wife of his dead brother ;—'*lasciviously*'—*i.e.*, in transgression of the exact form of '*Niyoga,*'—*i.e.*, renouncing the injunction that 'one should hav eintercourse with his brother's wife only *once* during her periods,'—if he should have recourse, at will, to such advances as consist in firm embrace, kissing, and so forth,—or if he should have intercourse with her more than once,—or even allow his mind to be inclined that way,—then, such a person, impressed with the mark of passion by such signs, as casting longing glances upon the woman, and so forth, is to be known as the '*didhiṣūpati.*'

The exact definition of the '*agrēdidhiṣūpati*' is to be learnt from another *Smṛti,* which says—'when the brother is alive, the man is to be known as the *agrēdidhiṣūpati.*'

Some people have held that the present verse does not form part of the text at all ; and as a reason for this, they urge the fact of its being incomplete. It being necessary to provide definitions of both (the *didhiṣūpati* and the *agredidhiṣūpati*), it is not possible for authors who know their business to provide the definition of only one of them ; specially, as another *Smṛti* has provided the definitions of both :—(*a*) 'the wise men regard him as *didhiṣūpati,* who is the husband of a woman who has had a previous husband ; and (*b*) that Brāhmaṇa is to be regarded as the *agrēdidhiṣūpati* of whom that woman was the wife ;'—and

these definitions are not applicable to the present context (which might have justified the omission by our author); as 'the husband of a woman who has had a previous husband' has been excluded already before (in verse 160). Hence the '*didhiṣūpati*' must be different from the one defined as such in the passage just quoted (from another *Smṛti*).—(173)

VERSE CLXXIV.

BY THE WIVES OF OTHER MEN TWO KINDS OF SONS ARE BORN: THE "KUṆḌA" AND THE "GOLAKA;" HE WHO IS BORN WHILE THE HUSBAND IS ALIVE IS THE "KUṆḌA," AND ONE BORN AFTER THE DEATH OF THE HUSBAND IS THE "GOLAKA." —(174)

Bhāṣya.

While the husband is alive, if a son is born to his wife living in his house, from a paramour tolerated by the forgiving nature of the husband,—this son born of a stranger is called '*Kuṇḍa*.'

That born after the husband has died, is '*Golaka*.'

Some people have held that these names are given to sons born to the woman not 'appointed' by her husband (to bear children).

This, however, is not right; as in that case their exclusion would be secured by the mere fact of their being *non-Brāhmaṇas*. Hence we conclude that the '*Kuṇḍa*' and the '*Golaka*' are sons born to the woman 'appointed' by her husband.

"But how is it that the sons born to the *unappointed* woman are *non-Brahmaṇas*, while those born to the *appointed* woman are *Brāhmaṇas*?"

This follows from the fact that, in the definition of castes, the term 'wife' is mentioned: 'In the case of all castes, one born of the *wife* of the same caste, etc., etc.' (10.5). This term '*wife*,' like the term '*husband*,' is a relative one; the term 'wife,' '*patnī*,' again, has been

explained (etymologically) as *associated with one at sacrificial performances*; and no man is entitled to perform sacrifices in association with another man's wife.

"If that be so, then no *Brāhmaṇa-hood* should belong to the sons born to the *appointed woman*, in whose case also the same reason is applicable."

This question we shall determine under Discourse 10 (verse 5).

Or, both—the sons of the appointed as well as those of the unappointed woman—may be regarded as 'non-Brāhmaṇas;' but the difficulty is that, as has been already pointed out above, if these persons are not Brāhmaṇas, then, there being no possibility of these being admitted to dinners, any prohibition of them would be altogether uncalled for. Specially, as their exclusion would be secured by the exclusion of the 'out-cast.' Being an 'out-cast' consists in falling off from the duties of the Brāhmaṇa; and as *eating at shrāddhas* is a duty of the Brāhmaṇa, such feeding may not be possible for the out-cast. And yet we find his exclusion asserted in verse 150 above, —(174)

VERSE CLXXV

THESE CREATURES, BORN OF OTHER MEN'S WIVES, CAUSE, FOR THE GIVER, THE DESTRUCTION, IN THIS LIFE AS WELL AS AFTER DEATH, OF THEIR OFFERINGS TO GODS AND PITṚS THAT HAVE BEEN PRESENTED TO THEM.—(175)

Bhāṣya.

The plural number in '*prāṇinaḥ*,' '*creatures*,' is according to Pāṇini 1.2.58.

These people do not deserve the names of '*Brāhmaṇa*,' and the rest; and they only deserve to be called 'creatures;' they are not worthy of any other name. For this reason, they '*cause the destruction of the offerings to gods and Pitṛs*;'—*i.e.*, they render them fruitless—'*for the givers*' —those who give it to them.

The terms '*parivēttṛ*' (superseder) and the rest are not sufficiently well known in ordinary usage; nor are they capable of being etymologically analysed. Hence, the author has provided the definition of these.—(175)

VERSE CLXXVI.

IF ONE WHO IS UNWORTHY OF COMPANY HAPPEN TO LOOK UPON A NUMBER OF THOSE THAT ARE WORTHY OF COMPANY, WHILE THOSE ARE EATING, THEN THE FOOLISH GIVER (OF FOOD) DOES NOT OBTAIN THE REWARD OF FEEDING SO MANY MEN.—(176).

Bhāṣya.

'*Pāṅktya*' are those that deserve the *paṅkti*, *line*. One is called '*pāṅktya*' when one is deserving of sitting on the same seat as, and eating in the company of, good men. He who is not so deserving, is '*a-pāṅktya*.'

As many worthy people—learned men, ascetics and persons learned in the Veda—the unworthy man happens to look upon while the former are eating,—the reward of feeding so many men,—in the shape of the satisfaction of his ancestors—fails to be accomplished.

For this reason, when one is performing *shrāddhas*, one should send away from that place all thieves and others.

'*Foolish*'—ignorant.—(176)

VERSE CLXVII.

THE BLIND MAN, BY LOOKING, DESTROYS THE FEEDER'S REWARD FOR FEEDING NINETY MEN, THE ONE-EYED MAN OF SIXTY, THE LEPER OF ONE HUNDRED, AND THE MAN AFFLICTED WITH A FOUL DISEASE OF A THOUSAND.—(177)

Bhāṣya.

"How can there be any *looking* by the blind man;—by virtue of which the text says '*the* blind man *by looking*, etc.'?"

True; what is meant is only his proximity to the place. The meaning is that, in an uncovered place, the blind man

should be removed away from such distance from which the man with eyes could see.

'*The one-eyed man of sixty*;'—this does not mean that if the number is more than these, they may be fed (even in the presence of the blind, etc.). All that the reducing of the number means is that the delinquency would be less serious, and hence the expiatory rite to be performed would be on a smaller scale.

It is the *leper* that is called '*shvitrī*.'

'*The man suffering from a foul disease*'—is well known. —(177)

VERSE CLXXVIII.

AS MANY BRĀHMAṆAS THE OFFICIATOR AT THE SACRIFICES PERFORMED BY SHŪDRAS MAY HAPPEN TO TOUCH WITH HIS LIMBS,—THE REWARD RELATING TO CHARITY IN CONNECTION WITH THE GIFT TO SO MANY BRĀHMAṆAS FAILS TO ACCRUE TO THE GIVER.—(178)

Bhāṣya.

As many Brāhmaṇas he may happen to touch with his limbs,—when he happens to enter the same line with them;—here also the actual touching of the body is not meant; mere presence at the place is meant.

'*Reward relating to charity*'—*i.e.*, the rewards that follow from gifts made outside the sacrificial altar.—(178)

VERSE CLXXIX.

IF A BRĀHMAṆA, THOUGH LEARNED IN THE VEDA, SHOULD, THROUGH COVETOUSNESS, ACCEPT A GIFT FROM HIM,—HE QUICKLY PERISHES; JUST LIKE THE UNBAKED VESSEL IN WATER.—(179)

Bhāṣya.

In connection with the present subject, the author points out the impropriety of receiving gifts from one who officiates at sacrifices performed by *Shūdras*.

'*Though learned in the Veda*;'—if he accepts the gift of something belonging to one who officiates at sacrifices performed by *Shūdras*,

'*Through covetousness*'—is a mere reiterative reference.

He also *perishes quickly*—*i.e.*, he is deprived of what he desires,—in the shape of wealth, children, cattle, body, and the like.

When such is the fate of one learned in the Veda—what is to be said of one who is ignorant of the Veda?

The author will point out later on that there is not much harm in the learned man's receiving gifts.

'*Āma*'—unbaked—'*pātra*'—vessels, such as saucer, and the like.

'*In water*'—*i.e.*, when thrown into water.—(179)

VERSE CLXXX.

WHAT IS GIVEN TO THE SOMA-SELLER BECOMES ORDURE; TO THE PHYSICIAN, PUS AND BLOOD; THAT TO THE TEMPLE-ATTENDANT BECOMES LOST; AND THAT TO THE USURER HAS NO PLACE.—(180)

Bhāṣya.

The sense is that the man becomes born in that species of creatures where ordure is eaten.

Similarly, with the physician.

'*Becomes lost*'—*i.e.*, fruitless; or source of anxiety; anything that is 'lost' becomes a source of anxiety.

That which has no place, no existence at all, is called '*apratiṣṭham*.'

Various forms of expression have been used here to show the fruitlessness of the gift and also the evils attaching to the giver. The terms '*lost*' and '*without place*' should not be regarded as synonymous, as there is a distinct difference in their effects.—(180)

VERSE CLXXXI.

THAT WHICH IS GIVEN TO THE TRADER IS NEITHER HERE NOR THERE. SIMILARLY, WHAT IS GIVEN TO THE BRAHMAṆA BORN OF A REMARRIED WOMAN IS LIKE A LIBATION POURED ON ASHES.—(181)

Bhāṣya.

This also is to be explained as the preceding verse.

It is the *feeding* of the Trader that is prohibited, not his proximity to the place ; because there is no ground for taking the words of the present verse as conveying this latter sense, as there was in the case of a previous verse (177), where the term, 'by looking,' was taken as indirectly indicating 'visible place,' and hence prohibiting the man's proximity to the place.

The man '*born of the a remarried woman*' shall be described later on, under discourse 9 (verse 175)—(187)

VERSE CLXXXII.

THE WISE ONES DECLARE THAT FOOD GIVEN TO THE OTHER UNFIT PERSONS UNWORTHY OF COMPANY, DESCRIBED ABOVE, BECOMES FAT, BLOOD, FLESH, MARROW AND BONE.—(182)

Bhāṣya.

A few unfit persons,—such as the *blind*, and the rest—have been specifically mentioned in the foregoing verses, describing the evil results of giving food to those unworthy of company ; apart from these, there are others, the '*thief*,' and the rest, mentioned in the several contexts ; when these are fed, the following things accrue to the giver : *viz.*, fat, blood, flesh, &c. That is, he becomes born as creatures who feed on these things ; *i.e.*, such creatures as insects and such carnivorous animals as vultures, and the like.

"*The wise*"—those learned in the Veda say this.

The upshot of the whole is as follows :—If one feeds such persons as are unworthy of company, the duty of performing the *Shrāddha* is not accomplished ; and its non-performance leads inevitably to the sin of disobeying an injunction ;—specially, as the injunction of *Shrāddha* is absolutely obligatory.—(182)

SECTION (9)—THE SANCTIFIERS OF COMPANY.

VERSE CLXXXIII.

NOW LISTEN TO THE FULL DESCRIPTION OF THOSE CHIEF OF TWICE-BORN MEN, THE SANCTIFIERS OF COMPANY, BY WHICH BEST OF THE TWICE-BORN A COMPANY DEFILED BY MEN UNWORTHY OF COMPANY BECOMES PURIFIED.—(183)

Bhāṣya.

'*By men unworthy of company*'—as described above—'*defiled*'—rendered defective,—'*company*'— assembly — by which *Brāhmaṇas* '*become purified*'—rendered free from defilement,—to those '*listen*'—as described in the coming verses ;—'*full*'—the description that is being given by me fully.

The remaining words are purely laudatory reiterations.

What is meant is that the 'sanctifier of company,' by reason of the excellence of his qualities, removes the defects of other persons also by dining with them ; just as the impure man, dining with others, makes even faultless men defective.

This verse does not sanction the feeding of men unworthy of company. All that it means is, that one should always seek for the 'sanctifier of company ;' and that if one such person has been found, one might feed,—even though it be futile to do so,—those who have not been carefully examined to three degrees of ancestors, if they are not found to be marked by any perceptible disqualifications. It is with this end in view that the author provides the description of the 'sanctifier of company.'—(183)

VERSE CLXXXIV.

THOSE PERSONS SHOULD BE KNOWN AS "SANCTIFIERS OF COMPANY" WHO ARE FOREMOST IN ALL THE VEDAS AND IN ALL THE EXPLANATORY SCIENCES, AND WHO ARE BORN IN THE FAMILY OF MEN LEARNED IN THE VEDA.—(184)

Bhāṣya.

'*Foremost*'—most excellent ; who have carefully made

the Vedas their own by having all doubts regarding them set aside.

'*Foremost also in all the explanatory sciences*'—*i.e.*, the subsidiary sciences which serve to explain what is contained in the Veda. That is, those persons who have learnt, and are learning, the Veda along with the six subsidiary sciences.

'*Those who are born in the family of men learned in the Veda*'—*i.e.*, those whose father and grandfather, etc., are also equally learned in the Veda and the subsidiary sciences.

"It is persons such as these that have been mentioned as fit for being fed; what further excellence is here mentioned, by virtue of which these men are described as 'sanctifiers of company?'"

It has been laid down above that food should be given to one possessed of even slight knowledge, only if he happens to be learned in the Veda. In the present instance, however, mere learning is not mentioned as the only condition of being a 'Sanctifier of Company.' In fact, this latter character of being a 'Sanctifier of Company' is dependent upon the presence of special qualifications; and hence it cannot be right to accept it in cases of lower qualifications. Thus the present verse is meant to sanction the giving of food to one who is simply learning the Veda, in the absence of fully learned persons. So that, in the absence of the fully learned man, the giving of food to one who is learning the Veda is the first course to be adopted, and not merely a secondary one.

The plural number is used, in view of the individual men.

The particle '*cha*' has the cumulative sense.—(184)

VERSE CLXXXV.

ONE WHO HAS LEARNT THE "TIṆĀCHIKETA," ONE WHO KNOWS THE SIENCE OF THE FIVE FIRES, ONE WHO HAS LEARNT THE "TRISUPARṆA," ONE WHO KNOWS THE SIX-LIMBED SCIENCE, ONE WHO IS BORN OF A WOMAN MARRIED IN THE "BRAHMA" FORM, ONE WHO SINGS THE JYEṢṬHA-SĀMAS.—(185)

Bhāṣya.

'*Triṇāchikēta*' is the name of a portion of the Yajurveda, beginning with the words '*pītodakā jagdhatṛṇā*; and the man is called '*triṇāchiketa*' by the circumstance of his having learnt that portion. Others, however, explain that there are certain observances prescribed for those who are learning the *Triṇāchikēta* Mantras; and the person who has kept these observances is called '*Triṇāchiketa*.' Here also the term is applied to the man only figuratively.

It should not be thought that merely this (fact of having learnt a certain portion of the Veda) makes one a 'Sanctifier of Company;' what is meant is, that when the other qualifications of being learned in the Veda and the like are present, the circumstance here mentioned forms an additional qualification as indicating the character of being a 'Sanctifier of Company.'

'*Five fires*,' '*Pañchāgnividyā*,' is the name of a certain teaching occurring in the *Chhāndogya Upaniṣad* (5.10·9), the reward whereof has been described in the words '*stēnohiraṇyasya*, etc.' The man is also so called by the circumstance of his having learnt the said teaching, as in the case of the previous word.

Others have explained the term '*Pañchāgni*' as 'one maintains the five fires,'—*i.e.*, the three sacrificial fires, the social fire and the domestic fire. Of these, the 'social fire' is that which is lighted in many countries with large quantities of fuel, for the purpose of relieving cold.

'*Trisuparṇa*' is the name of a *mantra* occurring in the

Taittirīya Veda, and also in the *Ṛgveda*, beginning with the words '*yē brāhmaṇās trisuparṇam paṭhanti*, etc.'

The '*six-limbed science*' is the Veda; one who has learnt this.

One who is born of a woman who has been married in the "Brāhma" form,—*i. e.*, who has been given to a bridegroom brought home by invitation.

'*One who sings the Jyēṣṭha Sāmas*;—The '*Jyēṣṭhadohas*' are *Sāman-mantras* found in the *Āraṇyaka*; one who sings these is called '*Jyēṣṭhasāmaga*.' Here also the man is so called by reason of his singing the *Sāman* and keeping the observances in relation to it.—(185)

VERSE CLXXXVI.

HE WHO UNDERSTANDS THE MEANING OF THE VEDA, HE WHO EXPOUNDS IT, THE STUDENT, THE GIVER OF A THOUSAND, THE CENTENARIAN; —THESE BRĀHMAṆAS SHOULD BE KNOWN AS "SANCTIFIERS OF COMPANY."—(186)

Bhāṣya.

'*He who understands the meaning of the Veda.*'

"The *knower of the* '*six-limbed science*' has already been mentioned."

True; but the man meant here is one who himself, even without the help of the Subsidiary Sciences, finds out the meaning of the Veda, by his own intelligence. Or, the same person spoken of before may be taken as referred to again and again; the meaning being that in the absence of the knowledge of the meaning of the Veda, people are not deserving of being fed at *Shrāddhas*, even though they may have other qualifications.

'*One who expounds it*'—*i. e.*, the meaning of the Veda.

'*The Student.*'

'*The giver of a thousand*;'—in the absence of mention of any particular thing, this should be taken to mean '*one who has given away a thousand cows.*' But the right view appears to be that the term, '*thousand*,' standing for *much*,

the person meant is one who gives much, *i.e.*, the extremely generous person ; specially, as there is nothing definite to indicate that the number refers to *cows*. But the Veda having asserted that 'cows are the mothers of sacrifice,'—where no particular thing is mentioned—*cows* should be understood to be meant.

'*The centenarian*'—*i.e.*, one who is of advanced age ; such a person, having all his impurities cleared off, acquires the sanctifying character. The '*centenarian*' is one whose life extends over a hundred years ; the number being taken, on the basis of usage, as referring *to years*. Or, the term 'hundred' may be taken as standing for *many*, so that the word means 'long-lived,' 'of advanced age.'

Gautama (15.10-11) has declared that 'gifts should first be made to young men ;—others say it is like the Father;' and people have taken the term '*Student*' of the present verse as conveying this same idea ; the student being the person of 'early age.'—(186)

SECTION (10)—METHOD OF INVITATION.

VERSE CLXXXVII.

WHEN THE SHRĀDDHA-PERFORMANCE HAS APPROACHED, ONE SHOULD INVITE, EITHER ON THE PRECEDING DAY OR THE NEXT DAY, IN THE PROPER MANNER, AT LEAST THREE BRĀHMAṆAS, SUCH AS HAVE BEEN DESCRIBED.—(187)

Bhāṣya.

It has been explained what sort of Brāhmaṇas should be fed; now the author proceeds to describe other details of procedure.

'*On the preceding day*'—on the day preceding the one on which the *shrāddha* is to be performed; *i.e.*, if the performance falls on the *Amāvāsyā* or the *Trayodashī*, then on *Chaturdashī* or *Dvādashī*, respectively;—*i.e.*, when one is going to perform the *Shrāddha* to-morrow, one should invite the Brāhmaṇas to-day.

'*On the next day*'—*i.e.*, on the same day as the performance.

The option here laid down is in consideration of the rules: if one is able to follow the rules closely, then one should do the inviting on the previous day; but if one is unable to do so, then one may do it on the same day. There is no doubt, however, that a strict observance of the rules would bring great rewards.

When the invitation is made, the inviter is to be approached and urged with entreaties.

Those of whom three is the least number,—this is what is meant by '*at least three.*' That is, the least number that should be fed is *three*; in the event of his being able to feed more, 'he should feed an odd number, according to his enthusiasm,'—as has already been prescribed above.

The rest of the words are meant only to fill up the verse.

'*Approached,*'—arrived.

'*Such as has been described,*'—*i.e.*, mentioned above.—(187)

VERSE CLXXXVIII.

THE BRĀHMAṆA INVITED AT A RITE IN HONOR OF PITṚS SHALL REMAIN SELF-CONTROLLED AND SHALL NOT RECITE THE VEDA; SO ALSO THE MAN WHO PERFORMS THE SHRĀDDHA.—(188)

Bhāṣya.

One invited '*at a rite in honour of Pitṛs*'—*i.e.*, at a *shrāddha*—'*shall remain self-controlled*;' *i.e.*, with his mind under control, he shall maintain continence and keep up also the other restraints and observances—such as the observances of the '*Snātaka*,' and so forth. The avoidance of dancing, music, etc., which are the observances to be kept up by men, has been prescribed as part and parcel of religious rites; hence the performer of the *shrāddha* shall so arrange things that the invited Brāhamaṇa, from the moment he has been invited, shall keep control over his sense-organs; otherwise the *shrāddha* would become defective.

'*He shall not recite the Veda*;'—what is prohibited is the *reciting* of the texts of the Veda; the mere repeating of *mantras* during the evening and morning prayers is not prohibited.

'*Also the man who performs the Shrāddha*'—*i.e.*, at the rite that one performs in honour of the Pitṛs, one should, like the invitee, remain self-controlled; the construction is—'So the man also...... shall remain self-controlled.' The meaning is, that the rule regarding self-control and avoiding of Veda-reciting applies alike to the inviter and the invitee, from the moment of invitation onwards.—(188)

VERSE CLXXXIX.

THE PITṚS ATTEND UPON THOSE INVITED BRĀHMAṆAS; LIKE THE WIND, THEY FOLLOW THEM AND SIT DOWN WHEN THEY ARE SEATED.—(189)

Bhāṣyā.

The present verse supplies a recommendation in support of the injunction that the invited person should remain self-controlled.

Because '*the Pitṛs*,'—in their invisible forms—'*attend upon*'—enter into the body of—'*the invited Brāhmaṇas*;' just in the same manner in which people are obsessed by evil spirits.

'*Like the wind they follow him*;'—when a man moves along, the '*wind*'—in the form of his breath—follows him; and it does not leave him while he is moving; and the Pitṛs also are in the form of air.

'*So when they*'—*the Brāhmaṇas*—'*are seated*,' "*they sit down*;' *i.e.*, they move when the Brāhmaṇas move and sit down when they are seated. The meaning is that the invited Brāhmaṇas take the form of the Pitṛs; hence those invited shall not be unrestrained in their behaviour.—(189)

VERSE CXC.

THE BEST OF BRĀHMAṆAS, WHO, WHEN DULY INVITED AT THE RITE IN HONOUR OF GODS AND PITṚS, HAPPENS, SOMEHOW, TO NEGLECT IT, INCURS SIN AND BECOMES A HOG.'—(190)

Bhāṣyā.

'*Kētitaḥ*' means *invited.*

'*Havyē kavyē*'—at the rite in honour of Gods, and at the rite in honour of the Pitṛs. Having accepted the invitation and promised to eat,—if '*somehow he neglects it*,'—*i.e.*, does not present himself at the time of eating, or, if he does not maintain continence,—then such a Brāhmaṇa '*becomes a hog*.'

'*Somehow*'—*i.e.*, either intentionally, or through lapse of memory.

'*Duly*'—this has been added for the purpose of filling up the verse.

Others have held that the '*neglect*' here stands for *non-acceptance of the invitation*; according to what has been said in the *Shrāddhakalpa*—'one should not fail to accept the invitation of a man free from all blame.'

This, however, is not right; it is through desire to eat that men become prone to go to *shrāddhas*; and if a man

happens to have no such desire, and hence refuses the invitation, what sin could there be in this?—(190.)

VERSE CXCI.

IF THE MAN INVITED AT THE SHRĀDDHA DALLIES WITH A WOMAN, HE TAKES UPON HIMSELF ALL THE SIN THAT THERE MAY BE IN THE GIVER.—(191)

Bhāṣyā.

The term '*vṛṣalī*' here stands for *woman* in general; this is indicated by the fact that the invitee has been advised to observe strict *continence* (and not only avoidance of improper intercourse). Hence, in the present context, the Brāhmaṇa woman also is a '*vṛṣalī*;' the term (in this sense) being etymologically explained as 'she who tempts her husband' (*bhartāram vṛṣasyati*). Thus, what the passage means is as follows:—Having accepted invitation, if the man dallies with a woman,—*i.e.*, with a view to having sexual intercourse with her, engages in such acts as conversation, embracing, and so forth,—then he incurs the following evil: whatever sin there might be in the 'giver,' *i.e.*, the performer of the *Shrāddha*—passes on to him. What this indicates is the coming about of undesirable results; if this were not what is meant, then it would mean that there is nothing wrong in doing this, in a case where the giver is a sinless person.

'*Dallying*' stands for obtaining pleasure; hence it follows that one should not do even such acts as conversation, embracing, and the like.—(191)

VERSE CXCII.

THE PITṚS ARE THE FOREMOST GODS, FREE FROM ANGER, EVER INTENT ON PURITY, CHASTE, RID OF ALL MEANS OF OFFENCE, AND SUPREMELY BLESSED.—(192)

Bhāṣya.

'*Free from anger*'—without wrath.

'*Intent on purity*;'—'purity' standing either for external purity obtained by means of clay and water, or internal purity obtained by means of expiatory rites.

'*Ever*'—qualifies 'purity.' Hence the meaning is that, whenever one happens to spit or do any such unclean act, one should rinse one's mouth immediately.

'*Chaste*'—avoiding all intercourse with women.

'*Rid of all means of offence,*'—those by whom the means of offence have been laid aside. 'Offence' stands for roughness and strife of all kinds.

'*Supremely blessed*;'—'blessedness' consists in the presence of such qualities as nobility, prosperity, and so forth.

Since it is in all this form that the Pitṛs enter into the body of the Brāhmaṇas,—therefore, the Brāhmaṇas also should assume these same forms;—this is what is enjoined by means of the commendatory description contained in the verse.

'*Foremost gods.*'—That in another time-cycle the ancestors were gods, is an eulogium bestowed on the ancestors. They are called '*foremost*' because they are worshipped *before* the gods.—(192)

SECTION (11)—ORIGIN OF THE PITṚS AND THE MODE OF WORSHIPPING THEM.

VERSE CXCIII.

NOW FULLY LEARN FROM WHOM ALL THESE HAVE THEIR ORIGIN AND WHO ARE TO BE WORSHIPPED, BY WHOM AND BY WHAT RULES.—(193

Bhāṣya.

He from whom these—Pitṛs—'*have their origin*,' and '*who*'—which Pitṛs—'*have to be worshipped by whom*,' *i. e.*, the 'Somapa' Manes by *Brāhmaṇas*, the '*Haviṣmat*' Pitṛs by *Kṣattriyas*, and so forth;—all this '*learn fully*,' as described now.

'*Rules*;'—this is a mere reiterative reference; the rules having been already laid down in the words, 'one should remain self-controlled, &c., &c.' The plural number is due to there being a large number of rules.—(193)

VERSE CXCIV.

OF MANU, THE SON OF HIRAṆYAGARBHA, MARĪCHI AND THE REST WERE SONS; AND THE SONS OF ALL THESE SAGES HAVE BEEN DECLARED TO CONSTITUTE THE "BODY OF PITṚS." —(194)

Bhāṣya.

'*Hiraṇyagarbha*' is Prajāpati; his son is '*Manu, the son of Hiraṇyagarbha*;' as has been declared under Discourse I—'Having created all this and myself, &c., &c.;'—of this Manu, the sons were '*Marīchi and the rest*'—*i. e.*, Atri, Aṅgiras, and so forth; and these constitute the 'Body of Pitṛs,' '*Pitṛgaṇa*.'

An objection is raised—"For every person, his own Father, &c., are his '*Pitṛs*.' The injunctions also are in the words—'one should offer balls to his father, grandfather and great-grandfather;' 'after this, the sons should make offerings to three ancestors.' What then is this that is being said now—that 'the sons oft he sages are the *Pitṛs*,'—or that 'the *Somapās* are the Pitṛs of Brāhmaṇas?' We cannot accept any such option as that—'one shall make an offering to the *Somapā*

Pitṛs,' or 'he shall make the offering to his father and grandfather;' for the simple reason that in the original injunction we find the words 'this should be done *by the son*;' and 'son' is a relative term; and later on (verse 221) we read—'he whose father may be dead &c., &c.' It has, therefore, got to be explained what is the real meaning of the present context."

The answer to the above is as follows:—What the present verse contains is merely a commendatory description supplementary to the foregoing injunctions; and we never hear of the '*Somapa*' and other Pitṛs spoken as the recipients of offerings.

"But there is the injunction (in 193) that these *have to be worshipped.*"

The root '*chara*' (in '*upacharyāḥ*') is denotative of mere *action* in general; and as such, it cannot form the subject of any injunction. In the Veda, we do not find any such action spoken of as '*upachāra,*' in the same manner as the acts of *sacrificing, giving* and the like. In most cases, the root '*chara*' is used, like the root '*kṛ,*' as pertaining to some other *act* mentioned in close proximity to it; and in the present case, the act mentioned in close proximity is that of *offering the shrāddha.* This latter act having been already enjoined as to be offered to a definite set of recipients, could not be again enjoined as to be offered to other recipients. If it were again the enjoined itself, then it would not be regarded as being in proximity to another enjoined act; and the presence of the root '*chara*' distinctly precludes the possibility of any other act being understood, which is not in proximity to another enjoined act. As for such usages in ordinary parlance as 'the Teacher should be worshipped,' '*guravaḥ upacharyāḥ*' (where we have the same term '*upacharyāḥ*'), there also the act that is understood to be expressed is *service,* in the form of *washing the feet,* and the like; and no such act as these is possible in connection with

the Pitṛs. And so long as a passage is capable of being construed in a certain sense along with the context in which it occurs, there can be no justification for assuming another meaning for it. If the '*Somapa*' and the rest had been really intended as the recepients of the *Shrāddha* offered by the several castes, then alone would there have been any use for the description of their birth, &c. (as found in the present verse). When, however, the verse is taken as a mere commendatory description, then any description might come in useful.

Hence, the conclusion is, that the present verse proceeds with a view to make those people undertake the performance of *Shrāddha* who may happen to have no regard for their ancestors, and hence having no inclination for doing any act on their behalf;—the purport being—'do not you think that the Pitṛs being dead men, what harm could they do if they were not satisfied at the Shrāddha, or what good they could do by being satisfied?—because they are, in reality, beings of tremendous power, being the grandsons of Manu; who is the son of Hiraṇyagarbha, the lord of the whole universe.' It is for conveying this sense that the text has used the term, 'of the sages;' which means that they are not ordinary sons of Manu; it is those great sages, Marīchi and the rest, who are known as possessed of great powers; and it is of such sages that the Pitṛs are the sons.

There are many people who would be led to the performance of *Shrāddhas*, just by means of such laudatory descriptions.

Some people explain the verse to mean that "one should look upon the Pitṛs as *Somapa* and the rest.'

These, however, have to be disregarded; as there is no authority for any such notion. We have no such assertion to this effect, as we have in connection with the propriety of looking at the sun as *Brahman*.

Others, again, have offered the explanation that, what is meant is, that the rule being that 'offerings to the Pitṛs

should be made after pronouncing their *gotra* and name,' and '*Somapā*,' &c., are just the names that have to be pronounced in connection with the several castes.

This also is not right; since the expression used is "*somapā nāma*," '*by name* Somapā,' these must be *names*, not *gotras*.

"But the term 'name' would be applicable also when these were *names* of *gotras* only."

If these were the names of *gotras*, then the two could not be in apposition; the proper form would be, '*Somapā* is the *gotra* of the Pitṛs,' and not that 'the Pitṛs are *Somapa*.'

"It is often found that the descendant is identified with his *gotra*, and the name of the latter is applied to the former; *e.g.*, in such expressions as 'Babhru is Mandu.'"

Our answer to this is as follows:—It has to be considered here what is it that is called 'gotra.' As a matter of fact, the '*gotra*' of a family is its first progenitor who imparts his name to it, being the most renowned person by virtue of his possessing such qualities as learning, opulence, bravery, nobility and the like; and it is after him that the family becomes named. Thus it is that among Brāhmaṇas and others, there are sub-divisions of *gotras*. The personage whom his descendants remember with such feelings as 'we are the descendants of such and such a person,' would thus be the one after which that particular family should be named. As a matter of fact, however, no men are found to think of themselves as being '*Somapā*' and thus regarding '*Somapā*' as the name of their *gotra*;—in the manner in which people regard the names of 'Bhṛgu', 'Garga' and 'Gālava.' It is by these latter names that the *gotras* of Brāhmaṇas should be known; as these are the principal *gotras*; the name '*gotra*' applying to them by convention, and not by virtue of their fulfilling the condition mentioned in the above-mentioned definition that 'the first progenitor,

imparting his name to the family, is its *gotra* ;' in fact, '*Bhṛgu*,' &c., have been known as '*gotra*' from beginningless time, and their use in this sense is as much without beginning as the use of the caste-names, '*Brāhmaṇa*,' and the rest. Prior to Parāshara's birth, no Brāhmaṇas could have been named after him ; hence, if the '*gotra*' consisted in the first progenitor, &c., then the Veda (which makes mention of Parāshara as *gotra*) would have a beginning in time. Thus, then, since the use of the name '*gotra*' is beginningless, it is this '*gotra*' that is to be used in the pouring of water-libations. The persons imparting their names to families are not beginningless ; they are modern ; and at a Vedic rite, so long as one can make use of eternal names, there can be no justification for pronouncing names that have had a beginning in time. For these reasons, what the Brāhmaṇa should do when offering the libation of water, &c., is to pronounce the appropriate '*gotra*-name'—such as 'may this offering go to the *Gargya*,' or 'to one belonging to the *Garga-gotra*'—and then pronounce the name of the person.

Among the *Kṣattriya* and the other castes, however, there is no such usage regarding *gotra*. These latter do not retain the memory of their '*gotra*' in the same manner as the Brāhmaṇas do. Hence, for them, the '*gotra*' must be something pertaining to this world ; and it is for these that the '*gotra*' consists of the 'first progenitor, the most renowned, who imparts his name to the family :' hence it is that they are referred to in *Shrāddha, etc.*, by this *gotra-name*, even though it is one that has had a beginning in time. These, *Kṣattriya, etc.*, are not worthy of being called by such titles as '*Havirbhuk*,' and the like.

Some people have held that—"the offerings enjoined as to be made with such expressions as 'I am inviting the Somapās,' 'may this reach the Somapās,' and the like, are by those persons, the names of whose father and other ancestors are unknown."

This also is not right; as it has been distinctly laid down that 'one not knowing the names of one's ancestors should make the offerings simply with the words *to the father, to the grandfather*, and so forth.'

Further, there might be some justification for having recourse to the several explanations of this verse, only if it were absolutely impossible to construe it as serving the purposes of a commendatory description supplementary to the foregoing injunction. But so long as it is possible to construe the verse along with what has gone before, it cannot be right to take it as an isolated assertion by itself.—(194)

VERSE CXCV.

THE SOMASADS, THE SONS OF VIRĀJ, HAVE BEEN DECLARED TO BE THE PITṚS OF THE SĀDHYAS; AND THE AGNISVĀTTAS, THE SONS OF MARĪCHI, ARE FAMED IN THE WORLD AS THE PITṚS OF THE GODS.—(195)

Bhāṣya.

All these verses are laudatory descriptions relating to *Shrāddhas*; as they are all construable together. The 'Pitṛs of the Sādhyas' have not been laid down as the recipients of *Shrāddhas*; specially because they are gods, and also because the *Sādhyas* also, who are themselves gods, are not entitled to the performance of *Shrāddhas*; for the simple reason that they are not such as can be directed to do an act. Gods cannot be directed to do an act; for, if they were, this would deprive them of their god-like character. If gods were entitled to the performance of an act, they would be regarded as the '*doer*;' and the 'doer' or 'agent' could never be the 'recipient;' while, in reality, the very nature of the gods consists in their being 'recipients' (of sacrifices).

The sons of Virāj are the *Somasads*; and these are the 'Pitṛs of the Sādhyas.'

[The sense of all this laudatory description is as follows] —This rite in honour of the Pitṛs must always be performed; since, even the *Sādhyas*, who are *gods*, and as such, have accomplished all that they had to do, worship their Pitṛs.

The *Agniṣvāttas*, who are the Pitṛs of Agni and other Gods, relish the cake and milk and rice cooked on fire.

'*Mārīchāḥ*'—sons of Marīchi.

'*Lokavishrutāḥ*'—famed in the world.—(195)

VERSE CXCVI.

THE BARHIṢADS, THE SONS OF ATRI, ARE DECLARED TO BE THE PITṚS OF DAITYAS, DĀNAVAS, YAKṢAS, GANDHARVAS, URAGAS, RĀKṢASAS, SUPARṆAS AND KINNARAS.—(196)

Bhāṣya.

All these, Daityas, &c., though not worthy of being mentioned in scriptures, have been mentioned here for purposes of the laudatory description. The forms and character of these beings are as described in the *Itihāsas*.

'*Suparṇas*'—are a particular kind of birds.

'*Kinnaras*'—are horse-faced beings.

The purport of this laudatory description is that—so essential is the performance of *Shrāddhas* that even Daityas, Dānavas and Rākṣasas, who generally interfere with sacrificial performances, cannot avoid it; nor even animals, who have no intelligence and no memory.

The sons of Atri are called '*Barhiṣads*.'—(196)

VERSE CXCVII.

THOSE BY NAME SOMAPĀS ARE THE PITṚS OF BRĀHMAṆAS; THE HAVIRBHUJS ARE THE PITṚS OF KṢATTRIYAS; THOSE BY NAME ĀJYAPAS, OF VAISHYAS; AND OF SHŪDRAS, SUKĀLINS.—(197)

Bhāṣya.

What this verse means has been explained before.

The '*Somapās*' are *those that drink Soma*; *i.e.*, Indra and other deities of the *Jyotiṣṭoma* and other sacrifices.

'*Havirbhujs*'—are the deities for cooked rice, cake, &c.

'*Ājyapas*'—are the deities for the libations called '*Āghāra*,' '*Ājyabhāga*,' '*Prayāja*,' and so forth.

'*Sukālins*'—are those who *complete*, *accomplish*, sacrificial rites. The deities conducive to the accomplishment of sacrificial rites are those prescribed in such *Mantras* as '*Ayāshchāgnēsyanabhishasti*, &c., &c.'—(197)

VERSE CXCVIII.

SOMAPAS ARE THE SONS OF KAVI; HAVIṢMATS ARE THE SONS OF AṄGIRAS; ĀJYAPĀS ARE THE SONS OF PULASTYA, AND SUKĀLINS, OF VASHIṢṬHA.—(198)

Bhāṣya.

The Havirbhujs are here spoken of as 'Haviṣmats.'

'*Kavi*' is Bhṛgu. They say that 'Ushanas is called *Kāvya*, as also *Bhārgava*.'

'Just as these gods are the sons of sages, so your Pitṛs also are god-like in their nature; hence you should not disregard them,'—[such is the purport of these verses].—(198)

VERSE CXCIX.

'THE ANAGNIDAGDHAS, THE AGNIDAGDHAS, THE KĀVYAS, THE BARHIṢADS, THE AGNIṢVĀTTAS, AND THE SAUMYAS,—THESE ONE SHOULD REGARD AS THE PITṚS OF BRĀHMAṆAS.—(199)

Bhāṣya.

Soma (the Soma plant) is what is called '*anagnidagdha*' ('not burnt by fire'); because it is not cooked on fire; and the gods to whom sacrifices are offered with *Soma*, also come to be called '*Anagnidagdha*;' which connotes the quality of *prosperity*.

Similarly, '*agnidagdha*' ('burnt by fire') stands for such substances as cooked rice, cake, and the like, which are all prepared on fire; and the gods to whom sacrifices are offered with these are called '*Agnidagdha*.'

As before, we construe the verse to mean as follows:—'Those that are called *Agnidagdha* should be mentioned as *agnidagdha*, and those that are called *Anagnidaydha* should be mentioned as *Somapā*.'

Similarly with '*Kāvyas*' and '*Barhiṣads*;' the '*Kāvyas*' have been described (in 198) as 'Somapā;' and '*Barhiṣads*' as 'the sons of Atri.'

The particle '*ēva*' is not to be construed where it occurs; as, in that case, the meaning would be that all those mentioned are the Pitṛs of *Brāhmaṇas only*, not of *Kṣattriyas* and

others; and this would be contrary to what has gone before. Nor have the beings in question been mentioned as the Pitṛs of various castes, which alone could justify a few of them being selected and marked as belonging specifically to *Brāhmaṇas only*. Hence the '*eva*' should be construed along with the '*Agniṣvāttas*,' the '*Saumyas*,' and the rest.

The mention of the '*Brāhmaṇa*' being purely reiterative, stands for the Kṣattriya, &c. also.

The Pitṛs bearing the names here mentioned are found mentioned in the Veda also:—'The Pitṛs, named Agniṣvātta, Agnidagdha, Anagnidagdha.' And it is out of those mentioned in this *mantra* that our author has selected some and described them here.

Or, the verse may be construed in the following manner:—'The Pitṛs that are spoken of by these names, all these one should mention as the Brāhmaṇa's Pitṛs:' the mere difference in the names should not lead one to think of the named beings being different.' In this case, the term '*Brāhmaṇa*' would stand for 'persons entitled to the performance of Shrāddha;' the Brāhmaṇa being so, above all others; and it is always the predominant factor that serves as the indicative; as we find in the case of such expressions as 'the king is passing by.'

[*This latter interpretation, being much the simpler of the two, has been adopted in the Text.*]—(199)

VERSE CC.

OF THE PRINCIPAL BODIES OF PITṚS THAT HAVE BEEN DESCRIBED, KNOW THAT THERE ARE ENDLESS SONS AND GRANDSONS IN THIS WORLD.—(200)

Bhāṣya.

The '*Somapā*,' and the rest, are the '*principal bodies of Pitṛs*.' Of these there are endless sons and grandsons; and these latter also are Pitṛs.

The mention of this indefinite number indicates that the offerings are not to be made in reference to the *Somapa* and

others ; for, if the sons and grandsons of these were 'Pitṛs,' then, as Pitṛs, these sons and grandsons also may have the offerings made in reference to them ; and yet no names of these have been mentioned ; whence it is clear that all this is merely laudatory description.

The singular number in '*putrapautrakam*' is in accordance with Pāṇini 2.4.10.

'*Endless*'—unlimited ; the '*ka*' having the reflexive sense.—(200)

VERSE CCI.

FROM THE SAGES WERE BORN THE PTIṚS, GODS AND MEN ; AND FROM THE GODS THE ENTIRE WORLD, MOVEABLE AND IMMOVEABLE, IN DUE ORDER.—(201)

Bhāṣya.

The rite in honour of the Pitṛs should not be looked upon as inferior to that in honour of the gods ; in fact, the former is the more important of the two ; because by birth, the Pitṛs are elder than the gods. For, the order of creation is that the Pitṛs were born from the sages, and the gods were born from the Pitṛs, and from the gods, the whole of the rest of the world—'*moveable*'—animate—as well as '*immoveable*'—inanimate.

'*In due order*'—the order having been already described under Discourse I.

The entire series of purely laudatory descriptions has now come to an end.—(201)

SECTION (12)—VESSELS TO BE USED AT SHRADDHAS.

VERSE CCII.

EVEN WATER OFFERED TO THESE WITH FAITH, IN VESSELS, EITHER MADE OF SILVER OR CONNECTED WITH SILVER, IS CONDUCIVE TO IMPERISHABILITY.—(202)

Bhāṣya.

'*Vessels made of silver*'—those built entirely of silver. In the absence of these 'those, *connected with silver*'—*i.e.*, vessels of wood, or of copper, or of gold, should have one part touched with silver. The vessels referred to here are those in which large quantities of butter, honey and vegetables and other things are kept for being offered ; and in connection with these, it is enjoined that they should be *of silver*. As for the actual offering of the *ball* and other things, this has to be done with the hands ; the libations of water—such as those poured over the balls, etc.—these also should be offered. with the hands ; in view of the clear injunction that these offerings should be made 'with hand, the thread passing over the right shoulder.' The daily libations of water also are to be offered with the hands—the thread passing over the left or the right shoulder.

"But all this has been laid down in connection with *shrāddhas*, and, as such, cannot be connected with another act."

Even such subsidiary details are admissible in an act as are not mentioned in the same context with itself.

"But such details are already mentioned in connection with the act itself."

That may be so ; and in that case, the present right may be only a reiteration of the same.

'*Even water*'—the term '*even*' indicates high praise ; the sense being that—' to say nothing of the offering of richly cooked food, even water alone, if offered in a silver-vessel, becomes, by reason of its connection with silver, '*conducive*

to imperishability '—*i.e.*, it becomes the source of ever-lasting satisfaction (to the Pitṛs).

'*With faith*;'—being already enjoined in connection with *all givings*, its mention here is purely reiterative.—(202)

SECTION (13)—ORDER OF SEQUENCE.

VERSE CCIII.

For twice-born men, the rite in honour of the Pitṛs excels that in honour of the gods; the rite in honour of the gods has been declared to be the previous sustainer of the rite in honour of the Pitṛs.—(203)

Bhāṣya.

The rite done in honour of the gods is excelled by that done in honour of the Pitṛs; *i.e.*, the latter has been more emphatically enjoined.

This only indicates the predominance of the rite in honour of the Pitṛs; the meaning being that the rite in honour of the gods is subsidiary to that in honour of the Pitṛs.

This same subsidiary character is more clearly stated,—'*The rite*'—*i.e.*, the feeding of Brāhmaṇas—'*that is done in honour of the gods*' is the '*sustainer*'—hleper—'*of the rite done in honour of the Pitṛs*;' so that it is not by itself an important act, being only an aid of that in honour of the Pitṛs.—(203)

VERSE CCIV.

One should first engage the Brāhmaṇa in honour of the gods, as a protection to these (offerings to) Pitṛs; for the Rākṣasas take away the Shrāddha that is devoid of protection.—(204)

Bhāṣya.

'*Ārakṣa*' is the same as '*rakṣā*;' and that which has reached that is called '*ārakṣabhūtam*;' *i.e.*, that which serves the purpose of protecting.

Or, the term '*bhūtam*' may be taken as connoting *similitude*; in which case, the meaning is—'which is, as it were, a protection.'

Because it is so, therefore '*one should first engage*'—invite—'*the Brāhmaṇa in honour of the gods*'—and make him sit upon a proper seat.

The rest of the verse is a purely laudatory description.

'*Rākṣasas*;'—certain invisible beings, described in *Itihāsas* —'*take away*'—the Shrāddha—from the Pitṛs.

"Who are the gods, in honour of whom the Brāhmaṇa is to be invited?"

In the *Gṛhyasūtra*, we find the *mantra*—'We invite the Vishvēdēvas, &c.'—as the one to be used; from which it follows that the *Vishvēdēvas* are the gods. In the *Purāṇas* also it is said—'The *Shruti* says that it is *Vishvēdēvas*.' —(204)

VERSE CCV.

ONE SHOULD ENDEAVOUR TO MAKE IT (THE SHRĀDDHA) BEGIN AND END WITH A RITE IN HONOUR OF THE GODS; IT SHOULD NEVER BE ONE BEGINNING AND ENDING WITH A RITE IN HONOUR OF THE PITṚS. ONE WHO TRIES TO MAKE IT BEGIN AND END WITH A RITE IN HONOUR OF THE PITṚS QUICKLY PERISHES, ALONG WITH HIS PROGENY.—(205)

Bhāṣya.

That in whose beginning and at whose end a rite in honour of the gods is performed is said to '*begin and end with a rite in honour of the gods*.' The beginning of the *Shrāddha*-rite should be made with a rite performed in honour of the gods; it is for this reason that the invitation of the Brāhmaṇas in honour of the gods should be done first. '*End*' is *completion*. The meaning is that the Brāhmaṇas fed in honour of the gods should be dismissed after those fed in honour of the Pitṛs have been sent away.

Some people hold that in the offering of sandal-paste, &c. also, beginning should be made with what is done in honour of the gods.

But, in regard to these details, it is not possible to make either the beginning or the end with what is done in honour of the gods; as this would lead to repetition. Further, that *it should begin and end with what is done in honour of the gods* has been laid down here as pertaining to the entire procedure, and not to each of the intervening details. That the

performance of the details shall begin with what is done in honour of the gods would follow from the natural course of the action; it having been fixed that the inviting is to begin with those invited in honour of the gods, it would be only natural that the other details shall also start with the same with which that first step had started; since one detail controls the starting of another detail, as laid down in the assertion that—'the starting of the details is determined by the time fixed for them in connection with the Primary Act.'

Such a *Shrāddha*-rite one shall 'endeavour' to perform. The rest of the verse is a purely laudatory description.

'*It should never be one beginning and ending with a rite in honour of the Pitṛs.*'—Inasmuch as it has been already enjoined that the act should begin and end with what is done in honour of the gods, the further prohibition of beginning and ending with what is done in honour of the Pitṛs has to be taken, in the manner of ordinary assertions, as a purely descriptive reiteration. In ordinary parlance, having laid down one thing, one often negatives its contrary, even though there be no possibility of this latter being adopted. As a matter of fact, an action controls the substance, not what is not a substance.

'*Quickly perishes, along with his progeny*;'—this deprecatoy description is meant to indicate that the man fails to obtain the reward in the form of offsprings.

From this it follows that all the acts, of serving the food and the like, should begin with what is done in honour of the gods. As for what is done during the process—the serving of more rice, &c., at intervals, the supplying of water to those that may happen to want water for drinking, and so forth,—all this should be done first to one who may happen to express his desire first. If one were to offer these things to one who does not want them, simply because of his being invited in honour of the gods, then one would be trans-

gressing the principal injunction that—'one should make the Brāhmaṇas happy.'

Some one may happen to be fond of sweets, another may be one who finds acids more wholesome ; so that, having provided " various edibles and fragrant drinks " (Manu, 3. 227), if, by other considerations, one were to give to one what suits his taste and constitution, the invitee would contract disease.

From all this it follows that in the feeding it is only the beginning and end that should be done with those invited in honour of the gods.—(205)

Section (14)—METHOD OF FEEDING.

VERSE CCVI.

ONE SHOULD PREPARE WITH CARE A CLEAN AND SECLUDED PLACE SLOPING TOWARDS THE SOUTH, AND SMEAR IT WITH COWDUNG. —(206)

Bhāṣya.

'*Clean*'—not defiled by the presence of ashes, bones, skulls, and such things.

'*Secluded*'—large and unoccupied by many men.

'*Sloping towards the south*'—that which is of lower level on the southern side. Such he should make the place, '*with care.*' That is, if one fails to find a spot that is not naturally so, one should make it so, by one's own effort.

This place he should smear with cowdung. This precludes the use of clay and such things, the rule being that the smearing should be done with cowdung.—(206)

VERSE CCVII.

THE PITṚS ARE ALWAYS PLEASED WITH WHAT IS OFFERED IN CLEAN PLACES, ON WATER-BANKS AND IN SECLUDED PLACES.—(207)

Bhāṣya.

'*Avakāsha,*' is *place, spot.*

'*Chokṣa*'—naturally clean and tending to mental calm; such as forests, etc.

'*Water-banks*'—sand-banks, near rivers.

'*Secluded places*'—uncrowded sacred places.

This verse contains a totally different injunction. Hence, in the case of such places, the rule regarding *smearing with cowdung* does not apply; because the rule (in the preceding verse) distinctly says that 'one should make it so;' which means that the rule applies to a place where *cleanness* has to be brought about. In regard to places that are naturally clean, their fitness is secured by 'being examined and sprinkled with water.'

By the Shrāddha '*offered*'—performed—in such places, the Pitṛs become greatly pleased.—(207)

VERSE CCVIII.

SEATS WITH KUSHA GRASS HAVING BEEN SEPARATELY PLACED, HE SHOULD SEAT THE SAID BRĀHMAṆAS WHO HAVE PERFORMED THEIR ABLUTIONS.—(208)

Bhāṣya.

'*Placed*'—*i.e.*, prepared and duly arranged.

'*Separately*'—with proper partition. He shall not provide for all a single seat, in the form of a long piece of cloth or wooden plank. They shall be seated in such a manner that they should not touch one another. It is in this sense that '*separately*' has been added.

'*With kusha grass*'—with bundles of Kusha spread over them.

'*Who have performed their ablutions*'—*i.e.*, who have bathed and rinsed their mouth in the prescribed manner.

'*The said*'—those previously invited—'*he should seat.*' —(208)

VERSE CCIX.

HAVING SEATED THOSE UNREPROACHED BRĀHMAṆAS ON THOSE SEATS, HE SHOULD WORSHIP THEM WITH SWEET-SMELLING PERFUMES AND GARLANDS, BEGINNING WITH THOSE INVITED IN HONOUR OF THE GODS.—(209)

Bhāṣya.

After having seated them, he should worship them *with perfumes and garlands.* '*Perfumes*'—in the form of saffron, camphor, and such things—he should offer them ; and so also '*garlands*'—strings of flowers. The eptihet '*sweet-smelling*' qualifies '*garlands* ;' the sense being that one should not offer flowers devoid of sweet smell. The epithet is proper as qualifying 'perfumes' also, as there are evil-smelling perfumes also, which have to be excluded.

Or, the term may stand for '*surabhi*' *incense*, in which case, this term would stand by itself.

Having first given these things to the Brāhmaṇas invited in honour of the gods, he should give them to those invited in honour of the Pitṛs.

This rule, that these things shall be given first to those invited in honour of the gods, is meant to imply that before the Brāhmaṇas have commenced eating, things should be given to them in that order. When once they have begun to eat, there can be no restriction regarding the serving of the several vegetables, etc. This is the explanation that is offered; as otherwise, why should this have been laid down over and over again.

'*Unreproached*'—blameless—'*Brāhmaṇas.*' This is a mere reiteration; as it is only such Brāhmaṇas as have been specified for being invited. Or, the use of the past-participial affix may be taken as prohibiting the act denoted by the verbal root; the sense being—that 'he should not reproach, or find fault with them, after (they have been invited and seated).' People who favour this explanation argue that it is better to abandon the denotation of the affix than give up that of the entire word; and if it is taken as a mere reiteration, the whole word becomes redundant and meaningless.—(209)

VERSE CCX.

HAVING PRESENTED TO THEM WATER, AND ALSO SESAMUM ALONG WITH KUSHA-BLADE, THE BRĀHMAṆA, PERMITTED BY THE BRĀHMAṆAS COLLECTIVELY, SHOULD MAKE AN OFFERING INTO FIRE.—(210)

Bhāṣya.

When the Brāhmaṇas have been smeared with perfumes, adorned with garlands and have smelt the incense, the water-offering should be presented; and, along with this, also sesamum along with *Kusha-blade*;—the term '*pavitra*' being used in the sense of *Kusha grass.*

'*Having presented,*'—offered—water to the Brāhmaṇas, and being permitted by them, one should offer libations into fire. The construction is—'*brāhmaṇaiḥ anujñātaḥ kuryāt.*'

'*Collectively*'—*i.e.*, all the Brāhmaṇas should give the permission together.

This necessity of obtaining permission implies also the use of some words to be addressed in seeking the permission; they could not grant the permission without being asked for it. From this it follows that the words to be used should be such as—'May I make the offering into fire,' 'I shall make it,' and so forth. The use of words for according the permission is also hereby implied. All this should be done by means of correct forms of words; this has been shown by the authors of *Gṛhyasūtras*—'He should seek their permission with such words as, *May I make the offering into fire—may I do it*; and they should say, *Yes do it.*'—(210).

VERSE CCXI.

HAVING AT FIRST BROUGHT ABOUT THE SATISFACTION OF AGNI AND SOMA-YAMA BY THE OFFERING OF SACRIFICIAL FOOD, HE SHOULD AFTERWARDS SATISFY, ACCORDING TO RULE, THE PITṚS.—(211).

Bhāṣya.

It is now described what is to be done in the Fire.

The Genitive in '*agnēḥ*' has the sense of the Dative.

Agni is one deity, and Soma-Yama conjointly form one conjunct deity; just like Agni-Soma.

Of these two deities, '*having brought about at first, the satisfaction, by the offering of sacrificial food, he should afterwards satisfy the Pitṛs.*' That is, he should offer balls of food and feed the Brāhmaṇas.

In the *Gṛhyasūtra*, other deities have been prescribed; so that the deities mentioned in the present text are for those who have no *Gṛhyasūtra* of their own.

'*Satisfaction*' stands for *sustenance*. That gods are sustained by sacrificial food, is a laudatory exaggertion.—(211).

VERSE CCXII.

IN THE ABSENCE OF FIRE, HE SHALL MAKE THE OFFERING INTO THE BRĀHMAṆA'S HAND; FOR IT HAS BEEN DECLARED BY THE BRĀHMAṆA SEERS OF VEDIC TEXTS THAT WHAT THE FIRE IS, THAT SAME IS THE BRĀHMAṆA.—(212).

Bhāṣya.

The present text lays down an injunction in connection with those cases where there is no fire, *i.e.*, neither one set up according to '*smārta*' rites, nor that kindled at marriage, nor that set up after succession. As for the ordinary fire, since sacrificing to the Pitṛs in such fire has been prohibited, there need be no consideration of the presence or absence of such fire. It is going to be said later on (verse 282) that—'oblations in connection with the offering to the Pitṛs should not be offered in the ordinary fire.'

Question—"How can there be any possibility of the said Fire being absent?"

Answer—It has been laid down that when a man is away from home and without his Fire, if he happen to come by a desirable place, the proper materials and the right type of Brāhmaṇas, he shall regard this as a suitable opportunity for offering *Shrāddha*; and it is not that the moonless day is the only one on which *Shrāddha* is to be performed. Hence the present rule is meant for the man who, when out on a journey, comes by a 'sanctifier of company,' or finds such suitable materials as the '*Kālashāka*,' and the like.

"How can one away from home be entitled to the performance of *Shrāddhas*? If the wife is also with him, away from home, then the Fire also should be with them; since it is not considered desirable for the Fire to be separated from both the sacrificer and his wife. It has been declared that—'for people away from home, the Fire shall not be separated.' If the Householder should happen to go out alone, then there may be 'absence of Fire;' but the man is entitled to make offerings only when associated with his

wife; so that, when the wife is not near him, her acquiescence being not available, how could there be any possibility of the man making use of materials belonging to both? In the case of a material belonging to both, there can be no giving away, in the absence of the desire of either party. Against this it might be argued that—'by the line of reasoning just put forward, it would be impossible to perform *Shrāddhas* in sacred places (during pilgrimages); and such non-performance would be contrary to such declarations as—'at Puṣkara the Shrāddha is inexhaustible, austerity is highly meritorious; the same is to be held regarding the Ocean and Prabhāsa.' There is no force in this; as such performance would be quite possible for the man who has set up the Fire, when he goes out on pilgrimage along with his wife. In the case in question, however, since the man would be journeying with his wife, the Fire could not be absent. If, however, the man be journeying alone, then, since he would be ignorant of his wife's wishes in the matter, he could not be entitled to the performance."

Our answer to the above is as follows:—When a man is proceeding on a journey, he seeks his wife's permission in the following words—'I shall be spending our belongings over religious performances;' and having obtained this permission, he could be entitled to the performance of *Shrāddhas*.

Or, the rule laid down in the present text might pertain to boys before their initiation, at which time the Fire has not been set up; and the uninitiated boy also is entitled to the performance of *Shrāddha*, as has been shown under the text where it has been declared that the boy is not entitled to any rite, *except the offering of Shrāddhas*. Further, for the Accomplished Student also, if his father happens to die before his marriage, there would be 'absence of fire.'

"In the Kāṭhaka, it is found stated that, on the death of the master of the house, fire should be set up (by his successor),"

This should be taken as applying to one who has married, and not to one who has merely just completed his studies. Two points of time have been laid down for the setting up of the '*Smārta*' Fire—on marriage and on succession. So that, if one has not set up the Fire on marriage,—either because he does not set up a separate household apart from his father, or because he continues to live with his elder brother, according to the law that 'for brothers that have not separated there is a common religious rite,'—for such a person, there is the other point of time, *on succession*, according to the injunction—'or, from the time of succession;' and the 'time of succession' is just the time when the Father dies. And it is to such cases that the following declarations apply, —'having become pure, one should make offerings to the Pitrs,' 'one should bring fire from the fryer's pan and then keep vigil,' and so forth. The setting up of the Fire mentioned in these texts (referring to the Fire kindled for the day only) could not be regarded as an essential factor in *Shrāddha*; for, if it were so, then, before the kindling of this Fire, since the Fire would not be there, no *Shrāddha* could be performed. Nor, again, is it possible that such a fire (set up for a temporary purpose) should not be abandoned. It has been declared that 'this is the Aupasada Fire, in which the culinary offerings have to be made;' and to the culinary offerings also a man without a wife is not entitled; because of such injunctions as 'the butter is examined by the wife,' 'the wife should keep the observances,' and so forth. It will not be right to argue that—"this keeping of observances and the examining of the butter are meant to apply to cases where the wife is present;"—because both these acts have been enjoined as entirely obligatory. Hence the meaning comes to be that libations are to be poured into the 'Aupasada' fire.

"The father's death is not the precise time of *succession*; since it has been declared that the sons shall divide

the property, after having performed the *Sapiṇḍīkaraṇa Shrāddha* (which is done one year after death)."

The time herein mentioned is that for *division*, not *succession*. In fact, for division also there is no such absolute rule that it must be done after the *Sapiṇḍīkaraṇa* ; as it has been declared that 'separation among brothers is in view of religious rites ;' and the act of separation becomes 'religious,' when the members separating severally perform *Shrāddhas* and entertain guests, and so forth. Nor will it be right to argue that such assertions as 'the sons shall offer the nine *Shrāddhas* conjointly'—refers to persons who have finished their studies. Because it may be that a man, having acquired only a little learning, marries a wife with a view to guard himself against transgressing the rule of having intercourse with one's own wife, to which he would be prone by excess of sexual desire ; but having married, be might devote greater attention to the studies he had begun, and thus complete his studies within a year. And it is with reference to such cases that we have the rule regarding the sons dividing their property after having performed the *Sapiṇḍīkaraṇa*.

Then again, when a man has lost a wife and is going to marry another, till he has married again, there would be 'absence of fire.' Specially because, in view of the general law that 'one should make sacrificial offerings in the company of his wife,' which shows that there can be no setting up of fire for one who has not married.

Such being the case, when Fire is absent, one should place the oblations in the hands of the Brāhmaṇa—"Of which Brāhmaṇa ?"—Of one of those that have been invited ; either of one who has been invited in honour of the gods, or of some other invited Brāhmaṇa.

As a laudatory description, we have the words—'*what the Fire is, &c.*'

This is the opinion of those 'seers of mantras' who know their meanings.—(212).

VERSE CCXIII.

THE ANCIENTS DESCRIBE THESE GOOD BRĀHMAṆAS AS THE "GODS OF SHRĀDDHA," FREE FROM ANGER, EASILY SATISFIED, INTENT UPON SUSTAINING THE UNIVERSE.—(213).

Bhāṣya.

This is a purely laudatory declaration; and it makes the Brāhmaṇas attain the dignity of gods. [The sense being]—Agni (Fire) is a god, and when a libation is poured into the Fire, the gods eat it, through the Fire as their mouth; the *Brāhmaṇas* also have the same character; and whatever is placed in their hands, that also the gods eat.

"What is that character of the gods, by virtue of which the Brāhmaṇas are spoken of as having the same character?"

It is in answer to this that the text adds—'*free from anger &c.*' As regards the question why they are so described, the explanation is that what is meant is that the libations of butter should be offered into the hands of such Brāhmaṇas as are endowed with the character here described.

Others have explained that in a foregoing verse (192), '*freedom from anger*' and the rest have been laid down as the qualities to be sought for those invited in honour of the Pitṛs and who were meant to be eulogised,—while the present text lays down these as to be sought for in those invited in honour of the gods. This is the difference between the two texts. It is in this sense that they have been described as '*the gods of shrāddha.*'

'*Ancients*'—*i.e.*, the sages.

Or, we may read the term '*purātana*' with the accusative ending; 'ancient' (in this case) qualifying '*gods*;'—the 'ancient gods' standing for those deities born in this cycle who are called '*sādhyas.*'

'*Intent upon sustaining the universe,*'—*i.e.*, it is with a view to gratifying people that they eat at *shrāddhas*; hence one should not think that 'these men are eating through greediness, and for the purpose of obtaining the perceptible

pleasure (of eating tasty food), and hence why should any honour be rendered to them?' Because these men sustain the universe,—*i.e.*, the Earth, the Sky and the Heaven; therefore, they should not be treated with disrespect.—(213)

VERSE CCXIV

HAVING DONE THE ENTIRE SERIAL PERFORMANCE IN FIRE, IN THE "APASAVYA" FORM, HE SHOULD OFFER WATER ON THE GROUND WITH THE HAND IN THE "APASAVYA" POSITION.—(214)

Bhāṣya.

What is done in fire, in the form of pouring the libation, with the words, '*agnayē svadhā namaḥ*' ('this is an offering for Agni,') should be done in the '*apasavya*' form.

Some people explain the term '*apasavya*' to mean that the act should be done with the right hand, not with the left, nor by both; in view of the prohibition contained in verse 225 below. This, according to these people, has been added, in view of it being thought possible to do the act with both hands.

This, however, is not right. Because the '*apasavya form*' here enjoined is in reference to the 'serial performance' of those libations that are poured into Fire; hence, what is meant is that the libations should be poured in such a manner that they tend *towards the South, not towards the North*;—this latter being what is right in the case of offerings to the gods. That is to say, when the sacrificial material is being poured with the ladle, one should be facing the South, and not the North—this rule standing on the same footing as that which prescribes the pouring of water-libations to the Pitṛs in such a manner that it flows between the thumb and the index-finger.

The epithet '*entire*' indicates that all such acts as the placing of the material in the dish, and so forth, should be done in the '*apasavya*' form.

'*He should offer water with the hand in the apasavya position.*'

'*Shanaiḥ*' (for '*bhuvi*') is another reading.

The purpose of this rule is that it has been emphasised with a view to preclude the use of silver implements (according to 202).

'*Āvṛt*' *stands for* '*Āvṛtti*,' 'repetition.'--(214)

VERSE CCXV.

HAVING MADE THESE BALLS OUT OF THE REMNANT OF THE SAID SACRIFICIAL MATERIAL, HE SHOULD, WITH COLLECTED MIND AND FACING THE SOUTH, OFFER THEM IN THE MANNER OF THE WATER-LIBATIONS.—(215)

Bhāṣya.

From out of the material that had been held in the vessel, and out of which the fire-oblations have been offered,—'*having made three balls*,' turning his face towards the South, he should '*offer them*'—*i.e.*, throw them on the *kusha-grass*, with reference to the Pitṛs.

The term '*piṇḍa*,' 'ball,' stands for something *solid*; hence, one should not, in this connection, offer disintegrated articles of food.

'*In the manner of the water-libations*'—*i.e.*, the manner of offering water-libations, which has been just pointed out (in the preceding verse).

In this connection, the following question arises:—"Should the purificatory rites necessary for the sacrificial material be performed over the substance taken out of the food that has been cooked for feeding the Brāhmaṇas?—or, should separate rice be cooked?—and also what should be the quantity of that sacrificial material? The rule laying down 'four handfulls' cannot apply to this case."

This question has been already discussed; in the absence of any specific rules on the subject, one is free to do what one likes; and the quantity should be just what may be necessary for the purpose in view.

Inasmuch as 'the manner of the water-libations' is laid down as applicable to the offering of balls, it follows that this

latter offering is to be done with 'hands in the *apasavya* position,' and not with silver implements.

'*With collected mind*'—this has been added for the purpose of filling up the metre.—(215)

VERSE CCXVI.

SELF-CONTROLLED, HE SHOULD, AFTER HAVING OFFERED THOSE BALLS ON KUSHA-BLADES, ACCORDING TO RULE, WIPE THAT HAND ON THOSE SAME (KUSHA-BLADES), FOR THE SAKE OF THE "PARTAKERS OF SMEARINGS."—(216)

Bhāṣya.

'*Nyupya*'—'having offered,'—'*on kusha-blades*'—he should wipe that hand *on those* same kusha-blades,—those same on which the balls have been offered.

In accordance with the opinion of other *Smṛtis*, the wiping is to be done on the root-end of the kusha-blades.

Others have held that this rule does not mean simply that the food and water attaching to the hand should be so wiped; in fact, even though nothing may be attached to the hand, yet even the hand itself should be wiped on the blades. The reason for this is that the act here prescribed is not in the nature of the 'disposal of remnants,' in which case alone it could be held to be done only when the stated conditions would be present. Specially as what is prescribed is, not that 'one should wipe *what is attaching to the hand*,' but that 'he should wipe the *hand*.'

Against this it might be argued that—"we find it stated that the act is 'for the sake of the Partakers of Smearings,' which shows that it cannot be done when there is no 'smearing' at all. Why, then, should it be said that, even when there is nothing sticking to the hand, the act should be done?"

The answer to this is as follows:—It is possible that solid food may not stick to the hand; but when the ball of food is being rolled up, the juices of the food are sure to

stick to the hand, by reason of the contact with heat; and it is this that is called the '*smearing*.'

The genitive ending in '*lēpabhāginām*' connotes the connection of the act of *wiping* with the particular class of Pitṛs. Any such beings as 'Partakers of Smearings' are not visible to the eye; hence it is not possible to bring about their 'possession' in connection with the 'smearing.' Hence, all that is meant is that 'one should think in his mind that the smearing is meant to be the share of the 'Partakers of Smearings;' or, he may even say this in so many words.

Others have held that ancestors above the great grandfather are spoken of as 'Partakers of Smearings.' According to this view, if the names of those ancestors are not pronounced, they may be referred to by means of such expressions as 'this to the father of my great-grandfather,' 'this to the grandfather of my great-grandfather,' and so forth.

The singular number in '*hand*' shows that the ball is to be offered with a single hand in the '*upasavya*' form.

'*Self-controlled*'—this is a mere reiteration: such control having been already prescribed above.

'*According to rule*'—refers to the rules of procedure laid down in other scriptures; *e.g.*, Shaṅkha says—'One should offer the ball along with sandal-paint, garlands, incense, cloth and dressings.' The 'rule' that has been prescribed in the text by Manu himself has been stated in his own words; hence the phrase, 'according to rule,' would be meaningless (if it referred to that rule itself). It is for this reason that this phrase should be taken as summing up the details prescribed in other scriptures.—(216).

VERSE CCXVII.

TURNING TO THE NORTH, HAVING SIPPED WATER AND HAVING GENTLY SUPPRESSED HIS BREATH THREE TIMES, HE SHALL SALUTE, WITH PROPER FORMULAS, THE SIX SEASONS AND ALSO THE PITṚS.—(217).

Bhāṣya.

Having placed the balls on the kusha-grass, he should

turn towards the North, leftwards; since we read in another *Smṛti*—'turning to the left, towards the north.'

Seated with his face towards the North, he should sip water. '*Having sipped water*'—he should perform 'breath-suppression' three times; *e.g.*, simply supressing the breath three times—only this much;—the rule relating to the repeating of the *Gāyatrī* verse along with the '*Shiras*' formula (Yājña. *Āchāra* 23) not applying to the present case.

'*Gently*'—so that there may not be much pain. This is what has been asserted (elsewhere) in the words—'having suppressed the breathing as much as one can.'

Still facing the North, he should salute, &c., &c.—saying, 'Salutation to the spring!' and so forth.

He should also salute the Pitṛs; '*with proper formulas*:' *i.e.*, with the *mantra*, '*Namo vaḥ pitaraḥ*, &c., &c.' This saluting of the Pitṛs should be done with face turned towards the Balls; for another *Smṛti* says that this is to be done by 'turning round.'—(217).

VERSE CCXVIII.

THE REMAINING WATER HE SHOULD GENTLY POUR NEAR THE BALLS; AND WITH COLLECTED MIND HE SHOULD SMELL THOSE BALLS IN THE ORDER IN WHICH THEY WERE OFFERED.—(218).

Bhāṣya.

Water should be poured again near the balls, out of the same vessel from which it had been poured upon the kusha-blades, before the offering of the balls.

'*Remaining*';—this is meant to show that the act mentioned is to be regarded as the 'disposal of remnants;' it is only in this sense that the term '*remaining*' becomes justifiable. From this it follows that, in the event of there being no 'remnant,' there shall be no 'pouring.' But in the *Gṛhyasūtra*, it has been declared that this 'pouring of water' is obligatory.

'*He should smell these balls*;'—'*smelling*,' consists of

eeling the odour; but in the *Gṛhyasūtra* it is said that 'he should *eat* it with his breath.'

'*In the order in which they were offered*,'—the order in which they were offered being, *first* to the father, *second* to the grandfather, and *third* to the great-grandfather ;—'*with collected mind*'—this is for filling up the metre.—(218.)

VERSE CCXIX.

HAVING, IN DUE ORDER OF SEQUENCE, TAKEN VERY SMALL PORTIONS OUT OF THE BALLS, HE SHALL FIRST FEED THOSE SAME SEATED BRĀHMAṆAS WITH THEM, IN ACCORDANCE WITH RULE.—(219).

Bhāṣya.

Extremely small portions—parts of the ball offered to the Father should be made to be eaten by the Brāhmaṇa who has been previously seated in honour of the Father.

'*In due order of sequence*';—the meaning of this has been already explained.

The pronoun 'those' refers to those mentiond in the present context ; and, it is in view of this that, in 212, our author has not thought it necessary to specify the Brāhmaṇa as the one thus mentioned.

'*First*'—*i.e.*, before every other kind of food.—(219).

VERSE CCXX.

WHILE HIS FATHER HOLDS, ONE SHOULD MAKE THE OFFERING TO THE PREVIOUS ANCESTORS ; OR, HE MAY FEED HIS OWN FATHER AT THE SHRĀDDHA AS A BRĀHMAṆA.—(220).

Bhāṣya.

It has been said that 'one shall offer balls to the Pitṛs.' Now the question arises—Who are these '*Pitṛs* ?' The term '*pitṛ*' has several meanings, and denotes 'progenitor'; (A) it is used in the sense of the relative term, 'father'; (B) it is also used in the sense of one's father and other relations that have died before. It is in this latter sense that we have the term used in the *plural* in all such *Nigada-mantras* as '*namo vaḥ pitaraḥ*, &c.'. It is for the same

reason, again, that at the Shrāddha offered to females, these mantras do not undergo transmutation into the form '*namo vo mātaraḥ*, &c.;' on the same grounds, again, at the the *Shrāddha* offered to a single person, it is only the *number* that is changed, not the *basic noun* (pitṛ). Says the author of the *Sūtra* also—'Mantras should be transformed only in regard to the singular number;' the transformed words being—'*namastē pitaḥ*.' Similarly, he who performs the unitary Shrāddha of his brother or grandfather, uses the *mantra* in the form '*namastē bhrātaḥ*,' '*namastē pitāmaha*,' '*namastē pitṛvya*,' and so forth. The offering of *Shrāddha* to one's childless uncle has been enjoined as necessary, in such passages as—'what one receives from another that he shall give unto him.' (C) Further, the term '*pitṛ*' also denotes a particular Deity; and in this sense, it would stand for an unchanging eternal being. In fact, the author of the *Nirukta*, in the Daivata Section of the work, gives the name '*Pitṛ*,' to the divine Beings occupying the Middle Regions, describing them as '*Pitṛs*, the Maruts bearing the rosary of beads.'

The term '*pitṛ*,' thus having several meanings, the Text proceeds to specify what is meant by it in the present context.

'*While his father holds*,'—is alive—'*one should make the offering to the previous ancestors*,'—*i. e.*, to the three, the grandfather, the great-grandfather and the father of the latter; that these three are meant is indicated by the plural number. Says the *Gṛhyasūtra*—'The son should offer to those to whom the father offers, if both father and son are persons who have set up the fire.'

"But they say that the ball does not reach the fourth ancestor."

True; but, in the case in question, no *fourth* ball is offered.

The text provides another alternative course to be adopted—'*As a Brāhmaṇa*, etc.' That is, Brāhmaṇas, Religious Students and Ascetics are invited and honoured and worship-

ped and fed; and exactly in the same manner should the father be honoured and fed by one whose father is still alive;' '*at the Shrāddha*,'—*i. e.*, the food cooked for the *Shrāddha* offerings.

In this case, the fact of the man being his father, is the sole ground for his being fed; hence it is not necessary to look into his caste and qualifications. To this end they declare thus:—'The *Shrāddha* is for the purpose of giving pleasure to one's ancestors;—hence the bringing about of the pleasure of the dead father being necessary, what harm would there be in feeding the living father, in view of which he could not be fed?

'*Own*'—Is merely reiterative; what is denoted by this being already connoted by the relative term, 'father,' itself.

What is laid down here is the actual *feeding* of the Father; but the Balls are placed for the Pitṛs on *Kusha* blades; as otherwise, there would be an incompatibility with the formula 'this ball is for you.' If the Kusha-blades be regarded as substitutes for the Dish, then, in the event of the living Father's possession being brought about (by the act of offering), it would not be right to make him eat 'a very small portion;' because, for the living person, the eating is to be in accordance with the eater's desire. Further, in this case, there would be no need of pouring water and other things over the ball offered; as such a process would lead to the undesirable contingency of a 'hybrid performance;' any effect produced by the pouring of water, in this case, would serve no useful purpose, either for the man himself or for his father; so that it could only serve an imperceptible transcendental purpose; on the other hand, if water were not poured over the ball, it might be fit for being eaten either by the father, or by the offerer himself, or by some one else. It is in this way that the act may turn out to be of a 'hybrid' character.

For these reasons, it follows that, in this alternative, the

ball is to be offered to only two persons, the grandfather and the great-grandfather.

The authors of the Gṛhyasūtras, however, declare that—'for one whose father is alive there is neiher *Piṇḍapitṛyajña*, nor *Shrāddha* ;—there is either non-performance of these rites, or their performance only up to the stage of pouring libations into fire.'—(220)

VERSE CCXXI.

HE WHOSE FATHER IS DEAD, BUT GRANDFATHER IS LIVING, SHOULD MENTION THE GREAT-GRANDFATHER AFTER HAVING PRONOUNCED THE NAME OF THE FATHER.—(221)

Bhāṣya.

The pronouncing of the Father's name stands here for his invitation, offering of the ball and the feeding of Brāhmaṇas.

'*Should mention the great-grandfather* ;'—*i.e.*, he should not make any offering to the living grandfather ; it should be made to his previous ancestors ; as it has been declared that 'one should make offerings to his father's ancestors.'—(221)

VERSE CCXXII.

MANU HAS DECLARED THAT EITHER THE GRANDFATHER MAY EAT AT THAT SHRĀDDHA, OR THE MAN HIMSELF MAY, ACCORDING TO HIS WILL, PERFORM IT, AFTHER BEING PERMITTED BY HIM.—(222)

Bhāṣya.

Just as the living father is fed, so is the grandfather also.

Having sought permission from the grandfather, the man himself may perform the *shrāddha* ; *i.e.*, he should make the offering to the two remoter ancestors, or to the great-grandfather only. This is what is implied by the terms '*may*' and '*according to his will.*'—(222)

VERSE CCXXIII.

HAVING POURED INTO THEIR HANDS WATER AND SESAMUM ALONG WITH KUSHA BLADES, HE SHOULD OFFER THE TOP PORTION OF THE BALL, SAYING "MAY THIS BE SVADHĀ TO THESE."—(223)

Bhāṣya.

It has been said above (219) that—'he shall make them eat very small portions of the balls;' and the present text lays down the time for this feeding—and the place (from which the portion is to be drawn). The portion is to be taken from the top of the ball; and this portion of the ball should be offered after the Kusha-blades and water and sesamum have been offered.

'*Saying—May this be svadhā to these.*' The pronoun 'these' stands for the individual names; the construction being—'having pronounced the names of the particular ancestor, he should say, *May this be svadhā to him.*' In this sense, the Dative should be used in connection with the term '*svadhā*,'—the right form being—'*svadhā Dēvadattāya astu,*' '*svadhā Yajñadattāya astu,*' 'may this be *svadhā to* Devadatta,' 'may this be *svadhā* to Yajñadatta,' and so forth.

By explaining our text thus, we do not run counter to other scriptural injunctions.—(223)

VERSE CCXXIV.

TAKING UP WITH HIS HANDS THE SUPPLY OF FOOD, HE SHALL HIMSELF GENTLY PLACE IT NEAR THE BRĀHMAṆAS, THINKING OF HIS PITṚS (ALL THE TIME).—(224)

Bhāṣya.

With both hands he should himself take up '*the supply of food,*'—*i.e.*, the dish supplied with food,—from the kitchen-house, to the place where the Brāhmaṇas are being fed, and—'*place it near the Brāhmaṇas.*'

Others explain the verse as follows:—The term '*vardhitam,*' '*supply,*' stands for the *massed food*; this he

should place before the Brāhmaṇas, '*thinking of his Pitṛs*' —*i.e.*, 'in his mind saying, 'this is for you'—he should scatter the food.

This is not right. Later on (228), our author is going to declare that 'having brought up the food, he should serve it all;' hence the '*placing*' mentioned in the present verse must simpy mean the bringing of the food from another place and depositing it near the Brāhmaṇas.—(224)

VERSE CCXXV.

THE WICKED-MINDED DEMONS FORCIBLY DESTROY THAT FOOD WHICH IS ABANDONED BY BOTH HANDS.—(225)

Bhāṣya.

The food should be *fetched* and *served* with both hands, not with one hand, *serving* also being a kind of *fetching*; hence, the rule laid down in connection with the latter is applicable to the former also. In support of this, the present verse supplies a commendatory supplement.

That which is '*abandond*'—not held—'*by both hands*,' such food, when brought up for serving,—the '*demons destroy*' '*forcibly*;'—'*wicked-minded*'—of malevolent nature;—'*demons*' *i.e.*, the enemies of gods.

In '*ubhayoḥ*,' '*both*,' the Locative ending denotes location; and '*abandoned*' means *not held*. As a matter of fact, case-endings are used even when what is spoken of is the *negation* of what is denoted by the ending; *e.g.*, we have such expressions as 'he does *not come from the village*,' 'he does *not sit on the seat*,' 'he does *not fast for three days*.' [Similarly, in the text, though *negation of holding* is mentioned, yet we have the Locative ending denoting location].—(225)

VERSE CXXVI.

PURE AND WITH COLLECTED MIND, HE SHALL FIRST PLACE ON THE GROUND THE ACCESSORIES, SUCH AS SOUPS AND VEGETABLES, &C., MILK, CURD, BUTTER AND HONEY—(226)

Bhāṣya.

'*Accessories*'—the seasonings. The subsequent words are meant to describe the details of these—'*soups and vegetables*, etc.,

'*He should place*'—deposit—'*on the ground*,'—not upon the wooden board and such other things.—(226)

VERSE CCXXVII.

ALSO HARD FOOD AND SOFT FOOD OF VARIOUS KINDS, ROOTS, FRUITS, SAVOURY MEAT AND SWEET-SMELLING DRINKS.—(227)

Bhāṣya.

'*Hard food*'—parched grains and pastries; what is tough, distinct, and requires to be masticated, is called '*hard food*,' *bhakṣya*.'

'*Soft food*'—butter-pudding, &c.—(227)

VERSE CCXXVIII.

HAVING GENTLY BROUGHT UP ALL THIS, HE SHALL, WITH COLLECTED MIND AND PURE, SERVE IT,—DESCRIBING ALL ITS QUALITIES.—(228)

Bhāṣya.

'*Having brought up*'—having presented before the Brāhmaṇas,—'*he shall serve it*'—which means the placing of it in the dish in which the person eats. Though all that is meant by 'serving' is the placing of the food within reach of the diner,—yet this placing should be done in such a way that among the several persons dining, the articles of food shall not flow from one man's dish into another's.

'*Qualities*,'—*i.e.*, those qualities of the Hard and Soft food, which consist of acidity, etc.,—these he should describe, saying—'this is acid—this is sweet,—this is a pastry' and so forth. When they have been thus apprised, 'he should give them whatever they relish most'—this has to be construed from what follows later on (in verse 231).

'*Gently*'—this is a reiteration for filling up the metre.—(228)

VERSE CCXXIX.

NEVER SHOULD HE SHED TEARS; NOR SHOULD HE BECOME ANGRY; NOR TELL A LIE. HE SHOULD NOT TOUCH THE FOOD WITH HIS FOOT, NOR SHAKE IT.—(229)

Bhāṣya.

'*Asra*' is tear; this he should not '*shed*'—drop. As a rule, during the performance of *Shrāddha* in honour of the

dead, one is apt to recall the grief caused by the loss of the loved person, which leads to the shedding of tears; and this is what is prohibited here; there is no harm in the sudden dropping of the tears of joy.

'*Never*'—on no account—shall he shed tears.

'*He should not become angry,*'—should not take up an angry attitude.

The telling of a lie having been already prohibited with a view to the fulfilment of man's purpose in general, it is again prohibited here, with a view to the due fulfilment of the act of *shrāddha.*

'*He should not touch the food with his foot*'—any food, either in the form of leavings or otherwise.

'*He should not shake it*'—*i.e.*, he shall not throw it by hand and then again take it in.

Others have explained this verse to mean that he shall not shake a piece of cloth over the food, as is often done for the removing of dust, etc., from it.—(229)

VERSE CCXXX.

TEARS MAKE THE FOOD GO TO GHOSTS, ANGER TO EMEMIES, LIE TO DOGS, TOUCHING WITH THE FOOT TO DEMONS, AND SHAKING TO SINNERS.—(230)

Bhāṣya.

This verse is supplementary to what has gone before in the preceding verse.

The shedding of tears, when done, makes the Shrāddha-offering go—*i.e.*, sends it—to '*ghosts*;' and it does not become helpful to the Pitṛs. The term '*prēta*,' 'ghost,' here stands for a particular class of beings, of the same kind as *Pishāchas*; and not for persons recently dead and not yet joined to their ancestors.

'*Demons*'—also should be understood in the same manner as 'ghosts.'

'*Enemies*'—well-known.

'*Sinners*'—People addicted to sinful deeds.—(230)

VERSE CCXXXI.

WHATEVER MAY BE AGREEABLE TO THE BRĀHMAṆAS, THAT HE SHALL GIVE UNGRUDGINGLY. HE SHALL RELATE STORIES TOLD IN THE VEDA; AS THIS IS LIKED BY THE PITṚS.—(231)

Bhāṣya.

Whatever food, vegetable or drink they may ask for, —all this he shall give '*ungrudgingly*'—without the least hesitation or covetousness. The term '*matsara*' stands here for *avarice.*

'*Be agreeable to*'—*i.e.*, cause pleasure to.

'*Told in the Veda*'—those that are related in the Veda; such, *e.g.*, as the story of the war between the gods and demons, that of the death of Vṛttra, the doings of Saramā, and so forth. Or, it may stand for such stories as '*Kaḥ svidēkākī charati*,' etc. (Vājasanēya Samhitā, 23.9).

Another reading is '*brahmādyāshcha kathāḥ*'—*i.e.*, discourses, in ordinary language, upon the meaning of mantras bearing upon Brahman.

'*This is liked by the Pitṛs*;'—this is a commendatory supplement.—(231)

VERSE CCXXXII.

AT THE RITE IN HONOUR OF THE PITṚS, ONE SHOULD RECITE THE VEDIC TEXT, LEGAL INSTITUTES, STORIES, HISTORIES, LEGENDS AND SUPPLEMENTARY TEXTS.—(232)

Bhāṣya.

'*Svādhyāyaḥ*'—Vedic Text.

'*Legal Institutes*'—the works of Manu and others.

'*Stories*'—such as those of Suparṇa, Mitrāvaruṇa, and the rest, related in the Ṛgveda.

'*Histories*'—Mahābhārata, etc.

'*Legends*'—describing the creation of the world and such other subjects, written by Vyāsa and others.

'*Supplementary texts*'—*e.g.*, the *Shrī-sūkta*, the *Mahānāmnikā*, and the like.—(232)

VERSE CCXXXIII.

BEING HAPPY HIMSELF, HE SHALL BRING DELIGHT TO THE BRĀHMAṆAS ; HE SHALL FEED THEM, GENTLY AND SLOWLY, WITH DISHES, AND URGE THEM REPEATEDLY BY MEANS OF SEASONINGS.—(233)

Bhaṣya.

Even if he has cause for grief, he should not show it, by heaving a sigh, or in any other way ; in fact, he should show himself quite happy.

'*He should bring delight to the Brāhmaṇas,*'—by means of songs and such things sung by other persons ; or, by means of such jokes as may be not improper and be in keeping with the occasion. If the reciting of Vedic texts were continued unceasingly, the Brāhmaṇas might begin to feel bored ; hence, now and again, he should cease and amuse the guests by means of music, etc.

'*He should feed them gently* ;'—he should make them eat by addressing to them such agreeable words as 'Do take a few morsels, this dish is nice ;' and this should be done '*gently*'—not in a hurried or pressing tone ;—'*with dishes*'—such as milk-rice, and the like.

'*By means of seasonings,*'—when the seasonings are taken up for being served, he should describe them as very tasty and thereby tempt the guests to eat ; saying such words as—'these cakes are delicious, this preparation of milk is highly flavoured ;' and taking the things in hand and standing before each guest, he shall say such words again and again. This is what constitutes 'urging.'—(233)

VERSE CCXXXIV.

AT A SHRĀDDHA HE SHOULD, WITH SPECIAL CARE, FEED THE DAUGHTER'S SON, EVEN THOUGH HE BE STILL UNDER VOWS (OF STUDENTSHIP). HE SHOULD OFFER THE BLANKET AS SEAT AND SCATTER SESAMUM ON THE GROUND.—(234)

Bhāṣya.

The propriety of feeding the daughter's son is put

forward here as a substitute (for what has been enjoined in the preceding verses).

The '*Kutapa*' is a piece of cloth of the shape of a blanket, and made of the goat-wool; it is known among the Northerners as '*Kambala*' (Blanket). This he should give as seat.

This does not apply to the case of the daughter's son only, but to that of all guests; that this is so, is shown by what is going to be said regarding 'three things being sacred at shrāddhas' (next verse); which shows that this is meant to apply to every kind of *shrāddha*.

'*Scatter sesamum*'—on the ground.—(234)

VERSE CCXXXV.

THREE THINGS ARE SACRED AT SHRĀDDHAS—THE DAUGHTER'S SON, BLANKET AND SESAMUM, AND THEY COMMEND THREE THINGS IN THIS CONNECTION—CLEANLINESS, ABSENCE OF ANGER AND ABSENCE OF HASTE.—(235)

Bhāṣya.

'*Sacred*'—*i.e.*, conducive to sanctity, bringing about excellence.

The first half of this verse is purely reiterative, and the latter half is injunctive.

'*Cleanliness*'—avoidance of contact with unclean things; and if, through want of care, the man happens to become unclean, he should purify himself with clay, water, &c., in the manner prescribed in the scriptures.

'*Absence of haste*'—*i.e.*, the feeding of Brāhmaṇas and doing the other acts with confidence and in a steady manner.—(235)

VERSE CCXXXVI.

ALL THE FOOD SHOULD BE VERY HOT, AND THEY SHOULD EAT WITH CONTROLLED SPEECH; WHEN ASKED BY THE GIVER, THE BRĀHMAṆAS SHOULD NOT DESCRIBE THE QUALITIES OF THE SACRIFICIAL FOOD.—(236)

'*Atyuṣṇa*,' 'very hot,' stands for 'hot;' the term being

expounded as '*atigatam uṣṇam*,' 'with heat developed ;' just as '*praparṇa*' stands for '*prapatitaparṇa*,' 'that of which the leaves have fallen.'

'*All*'—*i.e.*, the food as well as the seasonings.

This injunction regarding 'being hot' applies to only those things which ought to be eaten hot, and not to rice cooked in curd and such things, which, when eaten hot, are disagreeable and harmful ; and this would be contrary to what has been said before regarding 'bringing delight to the Brāhmaṇas.'

In view of the injunction of eating hot food, the entire quantity should not be served at once ; as, in that case, for persons who eat much, it would become cold. Hence, as the food is eaten little by little, more should be given. It will not be right to argue that "the food out of which a part has been served becomes a 'remnant,' and it would not be right to serve it as such ;" because the rule regarding feeding is that the action of the eater extends till his complete satisfaction. Further, the Rice and other things do not come in, in the act of feeding, as 'gifts to be received ;' that is why there is no reciting of mantras connected with the receiving of gifts, over the Rice and other articles of food.

'*With controlled speech*'—*i.e.*, having their speech under full control ; the reversed order of the two terms of the compound is an archaism. Or, the compound '*vāgyatāḥ*' may be expounded as '*vachā yatāḥ*,' 'controlled of speech ;' the compound in this case being in accordance with Pāṇini's aphorism, '*Sādhanam kṛtā*'; and, in this sense, the term '*yataḥ*' would have the sense of the active past-participle. 'Control' means *stopping of operation* ; and the 'operation' of 'speech' is *uttering of words* ; and it is this latter that is prohibited ; the meaning being that no words, distinct or indistinct, shall be uttered.

Nor are the qualities of the food to be described. It has been declared that 'excellent and well-behaved people, while taking food, shall not speak to the giver.'

"This injunction is already implied by that relating to the control of speech."

True ; what is meant by the second injunction is that it should not be done by gestures even ; the root '*brū*' denotes *describing* ; so that the word '*brūyuḥ*' does not necessarily mean *articulate utterance*.—(236)

VERSE CCXXXVII.

AS LONG AS THE FOOD IS STEAMING, AS LONG AS THEY EAT WITH SPEECH CONTROLLED, SO LONG DO THE PITṚS EAT, AS LONG AS THE QUALITIES OF THE FOOD ARE NOT DESCRIBED.—(237)

Bhāṣya.

This is a commendatory supplement to the foregoing Injunction.

'*Steaming*'—*i.e.*, hot.—(237)

VERSE CCXXXVIII.

WHAT THE GUEST EATS WITH HIS HEAD WOUND UP, WHAT HE EATS WITH HIS FACE TOWARDS THE SOUTH, WHAT HE EATS WITH SHOES ON, ALL THIS VERILY THE DEMONS EAT.—(238)

Bhāṣya.

'*Wound up*'—with turban and such other things. The Northerners cover their heads with cloth.

Some people explain that this refers also to persons who cover their heads with their hairs arranged in the form of a top-knot. But what they say is not reasonable ; as, in this case, it is the *hair* that is 'wound up,' not the *head* ; and the *hairs* do not form the *head* ; in fact, they are *on the head*. The prohibition does not apply to threads and such things ; as such things are not regarded as 'covering' the head.

What is meant by indicating the facing of the south as defective is that, when there is want of space, eating with face towards all directions *except the south* is permissible. If this were not meant, where would there be any possibility of anyone eating with face to the south, when it has been distinctly enjoined that one should eat facing the north ?

'*Shoes*'—foot-guards made of leather. Some people explain this as sandals of leather.

'*The demons eat*,'—and not the Pitṛs.

This is deprecatory of the conditions described.—(238)

VERSE CCXXXIX.

THE CHĀṆḌĀLA, THE PIG, THE COCK, AS ALSO THE DOG, THE UNCLEAN WOMAN AND THE EUNUCH SHOULD NOT LOOK AT THE BRĀHMAṆAS WHILE EATING.—(239)

Bhāṣya.

'*Pig*'—the village-hog.

Though it has been declared that 'these shall not *look* at close quarters,' yet what the cultured people avoid is these being near the place. In verse 241 below also, the mention of an act (other than *seeing*) in the passage 'the pig spoils the food by *smelling*' is a purely deprecatory supplement. Certainly, there can be no *smelling* by one who does not *see*.

In fact, the verse merely describes the things that may happen to be near by; what is meant is the Injunction that, since, as a rule, the pig is prone to sniff at the food, and the cock is prone to flapping its wings, and so forth,—therefore, one should feed the Brāhmaṇas in a sheltered place; and the purpose served by the present verse is that it implies that, where there is no danger of such untoward happenings, the feeding may be done in an unsheltered place also.

'*Eunuch*'—One without the signs of masculinity.—(239)

VERSE CCXXXX.

AT THE OFFERING INTO FIRE, AT GIFTS, AT FEEDING, OR AT ANY RITE IN HONOUR OF THE GODS OR OF THE PITṚS,—WHATEVER IS SEEN BY THESE GOES WRONG.—(240)

Bhāṣya.

'*At the offering into Fire*'—such as the *Agnihotra*, or the propitiatory offerings.

'*At gifts*'—of such valuable things as the cow, gold and so forth—made for the purpose of attaining prosperity.

'*Feeding*'—where Brāhmaṇas are fed for a religious purpose.

'*Rite in honour of the gods*'—such the as offering at the *Darsha-pūrṇamāsa* and other sacrifices.

'*Rite in honour of the Pitṛs*'—*i.e.*, *Shrāddha.*

'*Goes wrong*,'—that is, it brings about results contrary to what it was intended for.

Though *Shrāddha* forms the subject-matter of the present context, yet, through syntactical connection, the present prohibition applies to other acts also, in the shape of the *offering into fire* and so forth.—(240)

VERSE CCXXXXI.

THE PIG DEFILES BY SNIFFING, THE COCK BY WIND RAISED BY ITS WINGS, THE DOG BY CASTING HIS EYE, AND THE MAN BORN OF THE LOW CASTE BY TOUCH.—(241).

Bhāṣya.

The cock defiles by the wind raised by its wings.

The meaning of this verse has already been explained above (under 239); the sense is that the proximity of these should be avoided up to such distance that they may not be able to see the performance.

'*The man born of the low caste*'—here meant is the *Chāṇḍāla*; as it is this that has been spoken of above.

It has been already explained above that the actions of *touching* and the rest stand here for the action that has been mentioned above (in 239), and not for these actions themselves. For this reason, there is no room for the following criticism.—"The touch of the *Chāṇḍāla* being already prohibited generally, there could be no possibility of such touching, and hence the prohibition here contained becomes superfluous; hence the 'man born of the low caste' must be taken as the *Shūdra*; and what is prohibited is the Shūdra touching the *Shrāddha*, etc., offered by twice-born men, but not those performed by himself."

Even if the actions of *touching*, etc., stand for themselves,—what is meant is not that evil results from the Chāṇḍāla touching the articles of food and drink, but that he should not touch the unsheltered spot on the river-bank and such other places that has been selected for the performance ; as the impurity caused by such contact has been described as removed by wind and fire. And thus, inasmuch as the touch of such persons would be quite possible (under the circumstances just described), it is only right that it should be prohibited.—(241)

VERSE CCXXXXII.

THE CRIPPLE, OR THE ONE-EYED MAN, THE MAN WITHOUT A LIMB, OR THE MAN WITH A REDUNDANT LIMB,—EVEN IF HE BE THE OFFERER'S SERVANT—HE SHOULD REMOVE FROM THERE.—(242)

Bhāṣya.

'*Servant*'—a paid attendant.

The term '*even*' indicates that a relation or any other person also, who may, by chance, happen to be there, should be removed.

'*Cripple*'—one incapable of moving ; not able to walk.

'*One who is without a limb, and one who has a redundant limb*'—*i.e.*, one who is maimed, one with a crippled arm, one suffering from elephantiasis, and so forth.—(242)

VERSE CCXXXXIII.

THE BRĀHMAṆA OR THE MENDICANT WHO COMES SEEKING FOR FOOD, HE SHALL ENTERTAIN, TO THE BEST OF HIS ABILITY, ON BEING PERMITTED BY THE BRĀHMAṆAS. —(243)

Bhāṣya.

'*The Brāhmaṇa*'—who may arrive as a guest.

'*The mendicant*'—the Brāhmaṇa that may come begging for alms.

'*On being permitted by the Brāhmaṇas,*' busy with eating, '*he shall entertain,*' according to his ability, *i.e.*, he shall honour them by offering food, or by giving alms in the proper manner. [The permission of the invited Brāhmaṇas

is essential, because] on that day, the food has been cooked specially for them.—(243)

VERSE CCXXXXIV.

HAVING MIXED UP THE FOOD OF ALL KINDS AND WETTED IT WITH WATER, HE SHOULD THROW IT BEFORE THE BRĀHMAṆAS WHO HAVE EATEN, SCATTERING IT ON THE GROUND.—(244)

Bhāṣya.

The term '*varṇa*' should be taken as standing for *kind*. Having '*mixed up*'—brought together—the food along with all the various kinds of seasonings—'*having wetted it with water*'—'*he should throw it before the Brāhmaṇas who have eaten*'—*i.e.*, become fully satisfied; after they have pronounced the words, 'We are fully satisfied;' '*scattering it*'—*i.e.*, it should not be thrown at one place, but broken up and scattered;—'*on the ground*'—not in any vessel; on the ground also, not on the bare ground, but on *Kusha-grass*, as it is going to be laid down in the next verse. Shaṅkha says that the scattering should be done 'either once or thrice.'—(244)

VERSE CCXXXXV.

THE REMNANT AND THAT WHICH HAS BEEN SCATTERED ON THE KUSHA GRASS FORM THE SHARE OF THOSE WHO HAVE DIED WITHOUT SACRAMENTS, AND OF THOSE WHO HAVE ABANDONED FAMILY LADIES.—(245)

Bhāṣya.

In connection with infants who have not completed their third year, it is going to be said that 'cremation shall not be performed for him;' it is these that are spoken of here as '*those who have died without sacraments.*'

'*The remnant*'—contained in the dishes; as also '*what is scattered on the Kusha*' forms their '*share.*' The term '*bhāga-dhēya*' is the same as '*bhāga.*'

This does not mean that these persons are not helped by the *shrāddha*.

'*Those who have abandoned*'—their elders. Or, 'those who have abandoned the ladies of their family, without finding

any fault in them.' According to the former explanation, the term '*Kulayoṣitām*' is to be construed by itself, and taken to mean 'unmarried maidens.'

For the reason stated, the remnant should be offered to the persons mentioned.

It would not be right to raise the question—"Since the remnant would be unclean, how could it be offered as the said share?"—because, in view of this very text, there is no uncleanliness attaching to the remnant; just as there is none in the case of the remnant of Soma-juice (at the Soma-sacrifices).—(245)

VERSE CCXXXXVI.

AT THE RITE IN HONOUR OF THE PITṚS, THE REMNANT FALLEN ON THE GROUND IS REGARDED AS THE SHARE OF STRAIGHTFORWARD, DUTIFUL SERVANTS.—(246)

Bhāṣya.

The preceding verse has described the disposal of the remnant in the dishes; the present verse mentions the fact that the remnant fallen on the ground is for servants.

'*Ajihma*' means '*not dishonest,*' 'straightforward.'

'*Ashaṭha*' is 'not idle,' 'dutiful.'

Of such servants the said remnant is the share.

For this reason, large quantities of food shall be served, so that, when the invited person is eating, something may fall on the ground.—(246)

VERSE CCXXXXVII.

FOR THE TWICE-BORN PERSON JUST DEAD, THERE SHOULD BE (PERFORMED) THE RITE UP TO THE 'SAPIṆḌĪKARAṆA: ONE SHOULD DO THE FEEDING AT HIS SHRĀDDHA WITHOUT ANY IN HONOUR OF THE GODS, AND HE SHALL OFFER ONE BALL.—(247)

Bhāṣya.

'*For the twice-born person, just dead*'—one should perform the rite up to 'Sapiṇḍīkaraṇa;' *i.e.*, the offering of balls conjointly with the two preceding ancestors, which

constitutes the Sapiṇḍīkaraṇa, the 'Amalgamating Rite,' shall not be made once—what, then, shall be offered ?—'*He should offer one ball* ;' the particle '*cha*' having the sense of '*only*;' the sense is that 'one ball shall be offered, only to the person just dead.' The Brāhmaṇa also shall be fed in honour of that person only.

In another *Smṛti*, there is declared another specific procedure—'It shall be without invitation and doing in fire' (*Yājñavalkya, āchāra* 251) ; where 'doing in fire' stands for the seeking of permission with the words, 'I shall do this in fire ;' and the pouring of libations into fire is not prohibited. In the *Gṛhyasūtra*, libations into fire have been laid down in connection with the *Shrāddha* offered to the recent dead.

At what time and how long is the rite to be performed—information on these points should be sought for from another *Smṛti* ; where it is said that—(A) 'The first *Shrāddha* is on the eleventh day,'—(B) 'on the date of death, for one year, the Shrāddha should be done every month, and every year it shall be performed, like the monthly performance,'—and in the *Kaṭhaka* it is said, 'This should be done every year.'

(A) The term 'eleventh' is only indicative of the day on which the period of impurity ceases ; since it has been declared that 'having become pure, one should make offerings to the Pitṛs.'

(B) The author of *Gṛhyasūtras* declares that the 'Sapiṇḍīkaraṇa' shall be performed at the end of the year.

The *Shrāddha* mentioned in the text is called '*Ekoddiṣṭa*' ('offered to one person') ; and the 'offering' (of the ball) is part of it.

It has been held that, on account of the declaration of the *Shruti* 'one should make offerings to the Pitṛs' (quoted above),—the offering should be made to the Father, Grandfather and Great-grandfather. But it cannot be right to make this offering (to all three) until the '*Sapiṇḍīkaraṇa*'

has been performed. Because the *Smṛti* (regarding the *Sapiṇḍīkaraṇa*) cannot be entirely set aside by the said Vedic declaration.—(247)

VERSE CCXXXXVIII.

BUT AFTER THE AMALGAMATING RITE HAS BEEN DULY PERFORMED, THE OFFERING OF BALLS SHALL BE DONE BY THE SONS, BY THIS SAME METHOD.—(248)

Bhāṣya.

After the *Sapiṇḍīkaraṇa* or the Amalgamating Rite has been performed, offering should be made to all the three ancestors, by '*that same method* ;' *i.e.*, in accordance with the procedure of the "*Pārvaṇa-shrāddha.*" The term '*āvṛt*' means *procedure, method* ; which is thus prescribed—'The *Sapiṇḍīkaraṇa Shrāddha* should be performed, as preceded by the rite in honour of the gods ;—the Pitṛs should be fed, —and among them the person just dead.' By the term 'Pitṛs' here are meant the three ancestors beginning with the Grandfather, who have already entered the category of the 'Pitṛs,' by having been 'united ;' these should be fed ; —and 'among them'—*i.e.*, among those same Brāhmaṇas that are fed for the united Pitṛs, the 'person just dead' should be invited ; as it is thus that he becomes united with the ancestors ; and this rite is meant to bring about this union Though Viṣṇu reads—'One should feed Brāhmaṇas in honour of the dead person, also in that of the father, grandfather, and great-grandfather of the dead person,'—yet here also it is not stated that they shall be fed separately. So that, just as a sacrificial material intended for several deities is offered to them all in a single oblation, similarly, the Brāhmaṇa also may be fed in honour of several ancestors ; and there would be no incongruity in this. In fact, it is only thus that the use of the term '*saha*' (in our text) becomes justified ; and thus also it is that one avoids the feeding of an even number of Brāhmaṇas at the rite in honour of the Pitṛs [as there would be, if the Brāhmaṇa fed in honour of the dead person were distinct from the three fed in honour of the

three higher *united* ancestors.] Further, according to those persons who accept the second alternative mentioned in verse 125, and feed one Brāhmaṇa each at the rite, in honour of the gods and that in honour of the Pitṛs, only one man is fed in honour of the three ancestors ; similarly, here also (the same Brāhmaṇa shall be fed for four).

"The same line of argument would apply also to the rule that 'three persons should be fed at the rite, in honour of the Pitṛs ;' and there also each of these three men might be fed in honour of all the Pitṛs ; as there also there is no mention of their being distinct."

How do you say that there is no such mention? We read in the *Gṛhyasūtra*—'One ball alone shall not be offered to all,—this has been made clear by the term *balls* itself.' Then again, it is said that 'the cup dedicated to the deceased shall be poured into the cups dedicated to the Pitṛs;' and if the cup of the deceased person were not distinct, from which cup could the water-offering be poured? If it be said that it would be poured out of the cup dedicated to all in common,—this would be highly improper; for that cup will have been dedicated to the three ancestors beginning with the grandfather, and not to the father (just dead); and it would not be proper to offer the water to the latter out of that which has been dedicated to others. It might be argued that the *mixing up* (laid down in the text just quoted) might be done after the water-offering has been made. But in that case, the said mixing would be done for the purposes of an entirely different offering ; and this would be contrary to the injunction regarding the 'pouring out.' On the other hand, there is no incongruity in the method described by us above.

The next question that arises is—Who is it that is called '*Prēta*,' 'departed,' 'deceased' (mentioned by Viṣṇu above as one in whose honour Brāhmaṇas should be fed)? [The word meaning 'dead' should apply to all ancestors.]. As a matter of fact, however, no ball is offered to the great-grandfather after the Amalgamating Rite has been performed, since he has be-

come united with the previous ancestors. Says the *Smṛti*,—'One who offers a separate ball to the *united* deceased, becomes by that act, the murderer of Injunctions, as also of his father.' And yet the ball is offered to the 'deceased' separately; and one and the same ball is not offered in common to all. In fact, the mantras that are recited at the rite also express the same idea—'*yē samānāḥ*, &c.'

Our answer to the above is as follows:—The term '*prēta*,' 'departed,' does not denote the act connoted by the root '*iṇ*,' 'to go;' in fact, it is used, not in its etymological, but conventional, sense of 'one *recently* dead;' certainly, one who has gone out on a long journey is not called a '*prēta*' (as he should be, if the term were used in its etymological sense). Further, the action of 'going' is present in the person who died long ago, as well as in one only just dead. It is for this reason that we have such expressions in the *Shruti* as—(*a*) '*Prayannevāsmallokād-yēsamānāḥ*, etc.,' and (*b*) '*prētāyām-andinatrayam*'—where the term '*prēta*' is applied to one recently dead. As for the text quoted above—'he who would offer a separate ball to the deceased, etc.,'—the meaning of it is as follows: After the 'Amalgamating Rite,' the '*Ekoddiṣṭa*,' the 'Unitary Rite,' should not be performed,—whenever *shrāddha* is performed, it should be offered to all the three ancestors,—and on the date of death also, it should be offered to the three ancestors, and not to the Father only. It is thus that the method of the '*Pārvaṇa-shrāddha*' has been mentioned in the present text,—by the words, 'by this same method'—as to be adopted in the *Shrāddha* in question also.

"The pronoun 'this' appears to stand for what forms the subject-matter of the present context; as pronouns, by their very nature, denote what is nearest to them; and in the present instance, what is nearest is the injunction regarding the 'Unitary Rite.'"

Not so. If, even after the performance of the 'Amalgamating Rite,' the offering were made to one person only,

then there would be no point in mentioning the two cases separately (as is done in 247 and 248). Further, the particle '*tu*,' 'but,' clearly indicates deviation from the method of what forms the subject-matter of the context; the sense being—'the rule that has been laid down pertains to the case where the Amalgamating Rite has not been performed; but this should not be applied to the case where the said Rite has been performed.' From all this it follows that, even though the mention of the method of the '*Pārvaṇa*' is more remote, yet it is that which is meant to be adopted in the present connection. Further, if after the performance of the 'Amalgamating Rite,' whenever it would be necessary to perform the 'Unitary Rite,' the offering to all three ancestors would be made on the Amāvasyā day,—then what would be the difference? For, in this case also, would not there be present the condition mentioned in the present text —'after the Amalgamating Rite has been performed, etc., etc.' Nor in the Institutes of Manu do we find any other time prescribed, such as 'every year on the date of death etc.,' to which the present text could be held to apply. So that (by the reasoning of the opponent), in all cases, it would be the 'Unitary Rite' that would have to be performed. And this would be contrary to the declaration of the Mahābhārata, where, in reference to the places of pilgrimage, it is said—'He satisfied his forefathers by means of *shrāddha*.'

As regards the text of the other *Smṛti*—'Every year, the shrāddha shall be performed like the monthly performance,'—here also the '*monthly shrāddha*' refers to the *shrāddha* on the *Amāvasyā*; as this latter is the archetype of all *shrāddhas*; and it is in connection with this that all the details have been prescribed. And it will not be right to take the term, 'monthly performance,' as standing for the *Shrāddha* performed every month during the year; because no specific details have been prescribed in connection with this latter, whereby it could be differentiated. As for the 'Unitary Rite,' the first of its kind is performed on the eleventh day (after

death, for the *Brāhmaṇa*), and on the thirteenth day (for the *Kṣattriya*), and so forth. Hence it cannot be right to refer to the 'Unitary Rite' by the term 'monthly performance;' the monthly performance is so called because of its connection with the 'month' as the time; but there is no connection between the Unitary Rite and any such time as the 'month;' it having been shown that it is connected with other points of time also. For instance, it having been declared that—'becoming pure, one should make offerings to the Pitṛs,' it follows that such offerings could be made before the end of the month, as well as after it; so that there is no reason for speaking of it by the name 'monthly performance.' As for the '*Amāvasyā Shrāddha*,' on the other hand, its originative injunction containing the term '*Pūrṇamāsa*' (the Full Moon Day, which literally means *Full-Month*),—the time being fixed by such texts as 'the offering should be made *monthly*,'—and no other time being mentioned in this connection,—and all the details of the *Amāvasyā Shrāddha* being found present in the *Shrāddha* in question also,—it is only right that this latter should be declared as having the details of the '*Amāvasyā*' applicable to it.

The Shrāddha-offering with uncooked substances also has its archetype in the '*Pārvaṇa-Shrāddha*;' and having this for its archetype, it would follow that the offering is to be made to three ancestors; and hence (in view of the possibility of this being accepted), the text enjoins the propriety of the 'Unitary Offering' only.

As for Yājñavalkya's declaration (*Āchāra*, 256)—'For one year, every month, on the date of death, the Shrāddha should be performed; similarly, at the end of each year; the first Shrāddha being performed on the eleventh day (after death);'—here also it is the same method that is prescribed. There also it is the '*Amāvasyā Shrāddha*,' that has been recognised as the archetype. Even if the 'Unitary

Rite' were connected with the 'month' as the time, it would not be right to make it borrow its details from the Rite here mentioned; as a beggar does not beg from another beggar; so that, since this also would be as much of an 'Ectypal Rite' as the 'Unitary Rite' itself (there could be no borrowing between them).

Further, there is only one *Shrāddha*; and the term 'monthly' being a generic one, there is nothing to indicate that it stands for the 'Unitary Rite' only.

In Yājñavalkya also we find the same thing. If Yājñavalkya's text were taken as referring to what has gone immediately before it, then the method of the 'Amalgamating Rite' should be applicable to it; as the *Shrāddha* in question is found mentioned after this latter. Having said—'this is the Amalgamating Rite,' and 'before the Amalgamating Rite,'—it is said immediately after this 'on the date of death, &c.'

From all this it follows that not taking any account of mere proximity, the details that are indicated as belonging to it are those of the '*Amāvasyā Shrāddha*.'

The Mantras also support our view. It says—'Become united with the previous ancestors, &c., &c.;' and it is the person recently dead who is thus addressed; the plural number in '*Samsṛjyadhvam*; being purely honorific: as says the author of the *Nirukta*—'In the expression *etā utyā uṣasaḥ* &c., the single *Uṣas*, Dawn, is spoken of in the plural, for the purpose of showing respect to it."

"The term '*Samsṛjyadhvam*,' 'become united,' should refer to those balls into which the ball offered to the deceased is thrown in; and this latter ball also should be referred to by words in the plural, '*pūrvēbhiḥ pitṛbhiḥ* etc.' For in this case it is only this latter plural number that will have to be regarded as figurative. Otherwise, if the plural verb '*Samsṛjyadhvam*' also were taken as referring to the ball that is thrown in, the plural number in both would have to be regarded as figurative and unreal."

There is no force in this also. Because as a matter of fact, what becomes united with each one of the balls is only a portion of the ball that is thrown in; as is clear from the direction—'having offered the fourth ball, one should divide it into three parts and put it into the balls;' so that the three balls do not all become the *container*, at one and the same time; and it is only if this were the case that the plural number in '*Samsṛjyadhvam*' could be applicable literally.

"If each of the three is referred to separately, even so, why could not the plural in '*Samsṛjyadhvam*,' and the indirect address be taken as referring to the balls into which the one ball is thrown in? Specially as the word '*purvēbhiḥ*' referring to the ball that is thrown in, it would not be right to refer to it by the pronoun '*ēbhiḥ*,' 'these.'"

Well, the Mantra in question—'*Samsṛjyadhvam* etc.' not being an injunctive one, we need not trouble ourselves over its interpretation; it is, as a matter of fact, purely descriptive; and the description applies to what is enjoined; and in the present connection what has been enjoined is the *uniting* of the balls; so that this *uniting* is all that is indicated by the *Mantra*. As for the *number* (singular or plural), this is not directly enjoined (by any text), and hence also not obtained by implication; it becomes connected with the passage by mere probability, and this *probability* is recognised prior to the *Mantra* (which therefore could have no bearing upon it).

Some people have said that—"the term 'fourth' (in the text just quoted) may mean simply *predecessor*; so that the deceased (father) being the first, in relation to him the great-grandfather would be the 'fourth' predecessor."

This also is not right. In fact, it is the ball offered to the deceased which is called the *fourth*,—this being the one which completes the number *four*, after the balls to his ancestors have been deposited. Further, the *Shrāddha* in question begins with the *Pitṛs*, and not with

the deceased; since it has been declared that—'one shall invite the Pitṛs, not mentioning the deceased.' So that the order to be adopted would be that the first ball offered is to the father (of the deceased); and in regard to this also the following rule has been laid down. The *dividing into three parts* and the placing upon the balls to the Pitṛs are to be done of that same ball which is the fourth. All that is meant there is that 'one should give away the fourth ball after having divided it into three parts;' the connection of the 'ball' with the act of 'giving away' being clearly implied. When the question arises as to what is that which is to be divided into three parts,—it is *the ball* that is mentioned in close proximity which becomes connected with it. All doubts being set at rest by this, there is apparently no ground for connecting the term 'fourth' also with it.

Then again, when there is a doubt as to which ball is it that is to be divided, the answer is supplied by another Smṛti—'Having offered four balls to each individual name, the offerer of the ball should divide the *first* with the two mantras beginning with *ye samānāḥ*.' The one particular ball is called '*first*' only in view of its being the first to be offered, and not because of its being related to the first ancestor. Because the great-grandfather would be the 'predecessor' of the grandfather, who, in his turn, would be the 'predecessor' of the Father; so that there being no definiteness, the exact meaning of the verse would remain uncertain. The order of the *offering*, however, is fixed by rule; hence in that there is no indefiniteness.

Thus then, the act of *dividing into three parts* having been connected with the fourth ball, this dividing should be done, on the strength of another *Smṛti*, in the order of the *offering*. Consequently, it is said in the *Kāṭhaka* that—'it is clear that the dividing is of the previously dead,' ;—we ask now—whence does it follow that this is clear ?

It has been held that—"the offering is not made to the deceased because he has become included among the Pitṛs."

This also is nothing. Because it is in accordance with a direct injunction that the offering is not made: 'The ball does not go to the fourth ;' again 'the ball proceeds to three only.' As for the reading invented by the writer himself—'he shall not mention the deceased,' and the explanation of this as that 'the deceased having become united with the Pitṛs, this text prohibits a further offering to him,'—the fact of the matter is that the reading of the text is not thus; in reality no prohibitive term is found in the text at all ; what is found is the cumulative particle ('*cha*' instead of '*na*'). Even if the reading contained the negative particle, the same explanation would apply to this case which we have pointed out in connection with the prohibition of a separate ball for the deceased contained in the verse—'*yaḥ sapiṇḍīkṛtam* etc. etc'.

As regards such assertions as—'after the Amalgamating Rite the son shall perform for his parents, every year, the Unitary Rite, and for the rest the *Pārvaṇa* rite',—and so forth, if there are really such passages (in authoritative works) then what is the use of the proclaiming of the name '*Amāvasyā* ?' In fact, these passages are not found in any of the well-known Smṛti texts recognised by cultured people.

For these reasons, we conclude that there is nothing to indicate any differentiation, from which we could deduce the fact that the balls offered to the ancestors are placed upon that offered to the deceased. For this same reason the established practice should not be abandoned. It has also been shown that this same view is in accordance with reason. Thus it is clear that some people have been led to accept the view that the balls of the ancestors are to be deposited, by construing the words of the text in a different manner.

In verse 247 here—where it is said that 'For the twice-born person just dead, there should be performed the rite upto Sapiṇḍīkaraṇa, one should do the feeding at his *Shrāddha* without any in honour of the gods, and he shall offer one ball ;'—the '*Sapiṇḍīkaraṇa*' or 'Amalgamating Rite' should be regarded only as partially binding in a case where

the Father has died, while the Grandfather is still alive; *i.e.*, it is to be performed only when no regard is paid to the prohibition contained in the words 'one shall not make an offering that involves the ignoring of a living person.' When, however, one accepts the view that 'there should be precedence etc. etc.' then, the Grandfather should be left out and the dead father should be united to the higher ancestors. Similarly, the rite is only partially binding when the Father is offering the *Shrāddha* to his dead son. Similarly, too, when one's wife dies without issue, the performance is only partially binding upon the step-son whose mother may be living.

Says the text—'For those that die childless, others shall perform the rite, and those ladies again for those.'

The term '*sutaiḥ*,' 'sons' in the text stands for *children*; though the presence of the term '*suta*' might be taken to indicate the inclusion of the son's substitutes also, if the particle '*sva*,' 'own,' were not taken as precluding those others.—(248)

SECTION (15)—PROCEDURE AFTER FEEDING.

VERSE CCXLIX.

HE WHO, HAVING EATEN AT A SHRĀDDHA, GIVES THE LEAVINGS TO A SHŪRDA,—THIS FOOLISH MAN FALLS HEADLONG INTO THE KĀLASŪTRA HELL.—(249)

Bhāṣya.

Though the text mentions the evil accruing to the diner, yet the advice intended is conveyed to the performer of the *shrāddha* ; the sense being that 'he should manage it so that the diner does not offer the leavings to a *Shūdra.*' This form of the rule is analogous to that pertaining to the Priests (where also what is meant is that the master of the sacrifice so arranges things that the Priests do not commit any breaches of law).

'*Vṛṣala*'—Shūdra.

'*Head-long*'—With the feet upwards.

The term '*shrāddha*' has been repeated here for the purpose of guarding against the idea that what is here stated pertains to the 'Amalgamating Rite' only.—(249)

VERSE CCL.

HAVING EATEN AT A SHRĀDDHA, IF ONE ENTERS THE BED OF A WOMAN ON THAT DAY, HIS ANCESTORS LIE IN HER ORDURE FOR THE WHOLE OF THAT MONTH.—(250)

Bhāṣya.

They say that the term '*vṛṣalī*' in this verse stands for *woman* generally ; and in this sense they explain the etymology of the term to mean—'*vṛṣasyati*'—*chālayati*, 'moves'—'*bhartāram.*' 'her husband,' Be this woman a *Brāhmaṇī* or any other caste—all are prohibited. Says another *Smṛti* (Gautama, 15-23)—'On that day he shall remain firmly continent.'

'*Bed*' denotes *sexual intercourse* ; the prohibition does not apply to merely *entering the bed.*

'*Day*' stands for day and night; hence the prohibition applies to the night also.

'*Ordure*'—this is a deprecatory exaggeration, intended to dissuade men.

'*His ancestors*' —*i.e.*, the ancestors of the man eating at the *shrāddha*.

This also has to be explained as before; that is, the rule applies to both (the feeder and the eater). As regards the eater, what is here laid down is only 'circumstantial;' that is, it is enjoined as to be observed by him only when the circumstance of eating at *shrāddhas* is present. From the context, however, it is clear that it pertains to the Rite (and hence to the Performer) also.—(250)

VERSE CCLI.

HAVING ASKED—"HAVE YOU DINED WELL?"—HE SHALL, AFTER THEY HAVE BEEN FULLY SATISFIED, MAKE THEM WASH; AND WHEN THEY HAVE WASHED, HE SHALL SAY—"YOU MAY REST WHERE YOU CHOOSE.—(251)

Bhāṣya.

After food, drink and water for sipping have been offered, the guests should be questioned—with the words 'have you eaten well?'

According to another *Smṛti*, the question should be put by the host, food in hand. It is the nature of some people that if the food is not near at hand, they do not ask for it, even though they may have desire for it, fearing the trouble they would cause; but if the food is close by, they take it.

'*After they have been fully satisfied, he shall make them wash.*'

Others have explained this to mean that the guests should be put the question—'Are you fully satisfied?' And when they have ascertained the fact of their having been fully satisfied, they should be further propitiated by the question—'Have you dined well?' It is going to be de-

clared (under 254) that 'at the rite in honour of the Pitṛs one should say *Have you dined well?*'

'*When they have washed, he shall say &c.*'—'*Where you choose*'—*i.e.*, at either of the two places,—here or at your own house, you may take your rest, in any manner you choose.—(251)

VERSE CCLII.

THE BRĀHMAṆAS SHOULD THEREUPON TELL HIM—"MAY THERE BE SVADHĀ." AT ALL RITES PERFORMED IN HONOUR OF THE PITṚS, THE SYLLABLE "SVADHĀ" CONSTITUTES THE HIGHEST BENEDICTION.—(252)

Bhāṣya.

When the Brāhmaṇas have dined and obtained permission to go, they should pronounce the syllable '*svadhā*.'

The syllable '*svadhā*'—*i.e.*, the utterance of the syllable '*svadhā*'—constitutes the '*highest benediction*,'—at all rites performed in honour of the Pitṛs;—those performed with cooked food as well as those offered with uncooked food.—(252)

VERSE CCLIII.

HE SHALL THEN INFORM THEM OF THE FOOD THAT MAY BE LEFT AFTER THEY HAVE EATEN; BEING PERMITTED BY THE BRĀHMAṆAS HE SHALL DO AS THEY TELL HIM.—(253)

Bhāṣya.

They shall be informed of the food that has been eaten; they should be told—'here is this.' '*Being permitted by them, he shall do as they tell him*,' that is, without their permission he shall not make any other use of the food.—(253)

VERSE CCLIV.

AT THE RITE IN HONOUR OF THE PITṚS, ONE SHOULD SAY "SVADITAM" (WELL-DINED); AT THE GOṢṬHA, "SUSHṚTAM" (WELL-COOKED); AT THE ĀBHYUDAYIKA RITE, "SAMPANNAM" (ACCOMPLISHED); AND AT THE RITE IN HONOUR OF THE GODS, "RUCHITAM" (AGREEABLE).—(254)

Bhāṣya.

Other persons also, happening to be present on the

occasion, should offer words of encouragement; and the terms to be used are here mentioned.

Another commentator explains as follows:—The permission to take food should be sought by means of these terms; hence these words have got to be uttered by the performer of the *Shrāddha*. But he should say, '*Svadadhvam*,' 'please eat well,' and not '*Svaditam*,' 'well eaten;' or, the reading may be '*Svadatu*' ('do eat please').

This explanation is based upon another *Smṛti* and upon custom; and, according to this, when the Brāhmaṇas have begun to eat, they should be enlivened by the performer of the *Shrāddha* with these words.

'*At the goṣṭha*'—*i.e.*, when several cows are sitting at the same place;—the word to be pronounced is '*Sushṛtam*,' 'well-cooked.'

The word '*Astu*,' 'may it be,' is understood everywhere.

At the rite in honour of the gods, the term used should be '*ruchitam*' or '*rochitam*.'—(254)

SECTION (16)—ESSENTIALS OF SHRADDHA.

VERSE CCLV.

THE AFTERNOON, KUSHA-GRASS, SETTING UP OF THE DWELLING, SESAMUM GRAINS, LIBERALITY, CLEANING AND SUPERIOR BRĀHMAṆAS;—THESE ARE THE ESSENTIALS OF SHRĀDDHA-RITES.—(255)

Bhāṣya.

The *Shrāddha* should be performed in the afternoon.

'*These are the essentials of Shrāddha rites*,'—*i.e.*, attempt should be made to bring about all these things.

Though the present text mentions the 'afternoon' without reference to any particular *Shrāddha*, yet it is not to be observed in connection with *all* Shrāddhas: for we have another Smṛti-text to the effect that—'rites in honour of the gods shall be performed in the forenoon; that in honour of the Pitṛs in the afternoon; the Shrāddha offered to a single person shall be performed at mid-day, while that in connection with auspicious rites shall be performed in the morning.'

'*Dwelling*'—house; the '*setting up*' of this consists in the white-washing of the walls with lime etc., the smearing of the floor with cowdung; having its slope towards the south.

'*Liberality*'—charity; *i.e.*, unstinted giving away of food and vegetables.

'*Cleaning*'—washing; *i.e.*, a particular manner of preparing the food.

Others have explained this verse to mean that these things constitute the 'excellence'—the superiority—of the rites,—and not that they shall not be performed without these.—(255)

VERSE CCLVI.

KUSHA-GRASS, THE SANCTIFICATORY TEXTS, THE FORENOON, ALL KINDS OF SACRIFICIAL FOOD, PURITY AND ALSO THE AFORE-MENTIONED;—THESE SHOULD BE REGARDED AS THE ESSENTIALS OF A SACRIFICE.—(256)

Bhāṣya.

'*Kusha-grass*'—is well-known.

'*Sanctificatory texts*'—Mantras.

'*Sacrificial food*'—articles of food fit for sacrifices; these are going to be described in the next verse.

'*Purity*'—cleanliness of conduct.

'*And also the afore-mentioned*'—*i.e.*, what have been mentioned in the preceding verse, in the shape of 'setting up of the dwelling, liberality, cleaning, superior Brāhmaṇas' equipped with character and learning.

'*Essentials of a sacrifice*'—'Sacrifice' consists in the act of offering to the gods and of feeding Brāhmaṇas in honour of the gods; the term '*havya*,' 'sacrifice,' standing for what is done in honour of the gods.—(256)

VERSE CCLVII.

THE FOOD OF HERMITS, MILK, THE SOMA-HERB, MEAT THAT IS NOT FORBIDDEN, SALT OTHER THAN ALKALINE ARE, BY NATURE, CALLED "SACRIFICIAL FOOD."—(257)

Bhāṣya.

'*Hermit*'—*i.e.*, the Vānaprastha; his '*food*' consists of the *Nīvāra* and other wild-growing grains; this is mentioned only by way of illustration; it indicates the *Vrīhi* and other similar grains; and it is in view of this that in the preceding verse we have the phrase 'of all kinds,' and also in the verse 266, the expression, 'sacrificial food which serves for a long time,' which introduces the enumeration of artificially grown grains also, such as '*tila, vrīhi, yava, māṣa*,' and so forth.

'*Milk*'—which includes its preparations, such as curds and the like; such being the sense of *Smṛtis* and also sanctioned by usage.

'*Unforbidden*'—sanctioned, not prohibited. Meat obtained from slaughter-houses is regarded as 'forbidden.'

'*Akṣāralavaṇa*.'—A doubt arises here as to whether this is a negative compound containing a copulative one, or a purely negative compound. Does it mean merely 'absence of salts and alkalines' (as it would, if it were a negative com-

pound with a copulative one), or is '*kṣāra-lavaṇa*' (alkaline salt) the name of a particular kind of salt, and the text permits the use of salts other than that kind? It appears better to take it as standing for a particular kind of salt. If it meant the mere negation of a copulative compound, there would be two compounds, and the negative particle would have to be construed with each of the two members of the copulative compound; and all this would involve a great deal of complication.

'*Sacrificial food, by nature*;'—that is, all this is to be regarded as 'sacrificial food,' without any qualifications; this is what is to be understood to be the meaning in all such general injunctions as 'he lives upon *sacrificial food*,' breakfasts on *sacrificial food*,' and so forth—(257).

SECTION (17)—REQUEST FOR BENEDICTION OF ANCESTORS.

VERSE CCLVIII.

HAVING DISMISSED THOSE BRĀHMAṆAS, HE, WITH COLLECTED MIND, CONTROLLED IN SPEECH AND PURE, TURNING TOWARDS THE SOUTHERN QUARTER, SHALL BEG THESE BOONS OF HIS ANCESTORS. —(258)

Bhāṣya.

The preceding verse was only by the way; the present verse takes up the thread of the context.

'*Dismissed*'—having permitted them to go wherever they please.

'*Those Brāhmaṇas*'—who have dined.

After this, looking towards the southern direction, he should '*beg*'—ask for—the following '*boons*'—desirable things—'*of his ancestors*;' thinking all the time of his ancestors. He should beg—with such words as—'may this and this be mine after you have been satisfied.'—(258)

The next verse describes what the boons are that should be begged.

VERSE CCLIX.

'MAY OUR BENEFACTORS PROSPER! AS ALSO THE VEDAS AND OUR PROGENY! MAY OUR FAITH NEVER WAVER! MAY THERE BE MUCH FOR US TO GIVE AWAY!'—(259)

Bhāṣya.

This has to be recited like a Mantra-text—(259)

SECTION (18)—DISPOSAL OF OFFERINGS.

VERSE CCLX.

HAVING MADE THE OFFERING THUS, HE SHOULD, AFTER THIS, EITHER MAKE THE COW OR THE BRĀHMAṆA OR THE GOAT OR THE FIRE TO EAT THE BALLS, OR THROW THEM INTO WATER.—(260)

Bhāṣya.

'*After this*'—after the offering of the balls.

'*The balls*'—that have been offered to the Pitṛs—'he should make the cow, etc. to eat.' In the case of the fire, the 'making to eat' would consist in their being thrown into the fire.

'*Prāpayēt*' (offer) is another reading for '*prāshayēt*' (make to eat).—(260)

VERSE CCLXI.

SOME PEOPLE DO THE BALL-OFFERING AFTERWARDS, OTHERS CAUSE THEM TO BE EATEN BY BIRDS, OR THROW THEM INTO FIRE OR WATER.—(261)

Bhāṣya.

Some people make the offering *after* the Brāhmaṇas have been fed.

'*They cause them to be eaten by birds.*'—This mode of disposal is in addition to those mentioned above.

'*Fire;*'—this is only a reiteration of what has been said above.

This offering of balls, after the feeding of Brāhmaṇas, is meant to be done near the place where the leavings of the dinner lie.—(261)

VERSE CCLXII.

THE LAWFUL WIFE, DEVOTED TO HER HUSBAND AND INTENT UPON THE WORSHIPPING OF THE PITṚS, SHOULD, IF DESIROUS OF A SON, EAT IN THE PROPER MANNER, THE MIDDLEMOST BALL.—(262)

Bhāṣya.

The modes of disposal mentioned above apply to the first and the last balls ; but the middlemost of the balls the lawful

wife, desiring a son, should eat ; *i.e.*, the wife who has not been married merely for the sake of pleasure.

'*Devoted to her husband*;'—one who makes it her vow that—' I shall serve my husband alone, even in my mind I shall never entertain even a thought of faithlessness to him.'

'*Intent upon*'—with full faith in—'*the worshipping*'—the *shrāddha* and other rites—'*of the Pitṛs.*' That is, she betakes herself with great care to the performance of these.

'*Should eat in the proper manner*;'—*i.e.*, fully observing the rules regarding the rinsing of the mouth and sipping of water etc., etc.—(262)

VERSE CCLXIII.

SHE BRINGS FORTH A LONG-LIVED SON, ENDOWED WITH FAME AND INTELLIGENCE, WEALTHY, WITH NUMEROUS OFFSPRING, GOOD AND RIGHTEOUS.—(263)

Bhāṣya.

Having eaten the said ball, '*she brings forth*'—gives birth to—'*a son.*'

'*Intelligence*'—the faculty of grasping things ; the child is endowed with this.

'*Sattva*,' 'goodness,' is an attribute postulated by the Sāṅkhyas ; and its presence is indicated by firmness, courage, and such other qualities —(263).

SECTION (19)—FEEDING OF RELATIONS.

VERSE CCLXIV.

HAVING WASHED THE HANDS AND SIPPED WATER, HE SHOULD MAKE OFFERINGS TO HIS PATERNAL RELATIONS; AND HAVING TREATED HIS PATERNAL RELATIONS WELL, HE SHOULD FEED HIS OTHER RELATIONS ALSO.—(264)

Bhāṣya.

The balls having been disposed of, he should wash his hands; and then follow the rules regarding sipping of water.

'*Jñatiprāyam*'—is to be explained as 'that which goes to (*praiti*) to the paternal relations (*jñātiṣu*);' this he should make; *i.e.*, he should offer food to them.

'*Having treated them well, he should feed other relations.*' Those belonging to the same '*gotra*' are called '*jñati*,' 'paternal relations,' while those related on the mother's and the wife's side are called '*bāndhava*,' 'releations.'

The following question is here raised:—

"It has been said above (in verse 253) that 'he should do as they tell him;' now if they were to tell him, 'Send all this food to our home,' then, what would become of the *Vaishva-deva* and other oblations?"

In that case, the man will have to cook food again. Or, the offering of the remnant to the Brāhmaṇas may be regarded as being prescribed only with a view to some transcendental result,—and not with a view to their actually taking it all away. For instance, it has been laid down that—'When informed of food having been left, they should say *it is for your friends*;' and this direction would have to be regarded as only optional, if, in certain cases, the Brāhmaṇas were to take away the food.—(264)

SECTION (20)—DOMESTIC OFFERINGS AFTER SHRADDHA.

VERSE CCLXV.

THE LEAVINGS SHALL REMAIN UNTIL THE BRĀHMAṆAS HAVE BEEN DISMISSED. AFTER THAT, HE SHOULD MAKE THE DOMESTIC OFFERINGS. SUCH IS THE ESTABLISHED LAW.—(265)

Bhāṣya.

Until the Brāhmaṇas have departed, the food that may be contained in the dishes out of which they have eaten, or which may have fallen on the ground, shall not be removed.

'*After that, he should make the domestic offering.*' The *Shrāddha* rite having been finished, he should offer the oblation to the Vishvēdēvas and attend to the daily routine of feeding the guests, &c. The term '*offering*' is merely indicative.

Others offer the following explanation :—"The term 'offering' here stands for the offering made to the elementals ; and in this way the pouring of libations into fire before the feeding of *Brāhmaṇas*, does not become improper. It will not be right to argue that—'when the rite in honour of the Pitṛs has been begun, it cannot be right to thrust into it other rites ;'—for, according to the rule by which the *Shrāddha* extends over two days, though the inviting of the Brāhmaṇas (which is part of the *Shrāddha*) is done on the preceding day, yet there is nothing wrong in the morning and evening libations being offered into fire ; and the same may be the case with the *Vaishvadēva* libation, which also is poured into the 'Upasad' fire. So that what are postponed (till after the completion of the *Shrāddha*) are only those details that come *after*—and not those that come *before*—the offering to the elementals."

Our reply to the above is as follows:—If the *Vaishvadēva* oblation is offered into the fire beforehand, then the *ball-offering* would come after the *Shrāddha*; and in that case the 'sacrifice to the gods' and the 'offering to the elementals' would become separated ; and this would militate against the

prescribed order of sequence. Further, the time being taken up by the *Shrāddha* offered to the Pitṛs, this does not quite interfere with the time of the *Vaishvadēva* oblation. From all this it follows that all the 'Great Sacrifices' should be performed after the *Shrāddha*.

SECTION (21)—RELATIVE MERITS OF THE OFFERING-MATERIALS.

VERSE CCLXVI.

I SHALL NOW FULLY DESCRIBE WHAT OFFERING-MATERIAL, ON BEING OFFERED TO THE PITṚS, ACCORDING TO RULE, SERVES FOR A LONG TIME, AND FOR ETERNITY.—(266)

Bhāṣya.

'The term '*chira-rātra*' means *long time.*

'*That which serves for eternity*' as well as that which brings about long-standing satisfaction;—both these I am going to describe.

This is said for the purpose of attracting the attention of the audience.

After '*kalpatē,*' the term '*prētē,*' 'for the food,' should be supplied.—(266)

VERSE CCLXVII.

BY THE PROPER OFFERING OF SESAMUM, RICE AND BARLEY, MĀṢA, WATER, ROOTS AND FRUITS, MEN'S ANCESTORS ARE SATISFIED FOR ONE MONTH.—(267)

Bhāṣya.

The mention of the sesamum and other grains is not meant to be preclusive of other grains; it is meant only to be indicative of the peculiar results following from their offering; the sense being that when those are offered in the right manner, the ancestors remain satisfied for one year.

'*Proper,*' '*ancestors,*' '*men's.*'—These terms are purely reiterative, put in for the purpose of filling up the metre.—(267)

VERSE CCLXVIII.

FOR TWO MONTHS BY FISH-MEAT; FOR THREE MONTHS BY THE MEAT OF DEER; FOR FOUR BY THAT OF SHEEP, AND FOR FIVE BY THAT OF BIRDS.—(268)

Bhāṣya.

'*Urabhra*'—Sheep.

'*Birds*'—Wild cocks, etc.

'*Fish*'—*Pāṭhīna,* and the rest.—(268)

VERSE CCLXIX.

FOR SIX MONTHS BY THE MEAT OF GOAT; FOR SEVEN BY THAT OF SPOTTED DEER; FOR EIGHT BY THAT OF THE BLACK ANTELOPE, AND FOR NINE BY THAT OF THE RURU DEER.—(269)

Bhāṣya.

'*Ruru,*' '*pṛṣat*' and '*ēṇa*' denote special varieties of the deer.

In the terms '*raurava,*' '*pārṣata,*' and '*aiṇēya*' the nominal affix denotes *arising from.*—(269)

VERSE CCLXX.

THEY ARE SATISFIED FOR TEN MONTHS BY THE MEAT OF BOARS AND BUFFALOES; AND FOR ELEVEN MONTHS BY THE MEAT OF THE HARE AND THE TORTOISE.'—(270)

Bhāṣya.

The '*boar*' here stands for the *wild* species.—(270)

VERSE CCLXXI.

FOR ONE YEAR BY COW'S MILK AND MILK-PREPARATIONS; AND BY THE MEAT OF OLD GOAT THERE IS SATISFACTION LASTING FOR TWELVE YEARS.—(271)

Bhāṣya.

As between direct and indirect connection, the former being more authoritative, we construe '*gavyēna*'—'*cow's*'—with '*payasā,*' 'milk;' and not with '*māmsa,*' 'meat,' which forms the subject-matter of the context.

Others, however, explain the particle '*cha*' as having a cumulative force, and then explain the passage to mean, 'meat of the cow, and milk or milk-rice.'

'*Pāyasa,*' '*milk-preparations,*' stands for curds and such things, as also rice cooked in milk.

'*Vārdhrīṇasa*'—is *old goat.* The scriptures describe it as follows:—'Drinking with three, devoid of sense-virility and white,—such a goat has been called *Vārdhriṇasa* by persons learned in sacrifices, in connection with sacrificial rituals.' That goat is called 'drinking with three' who wets his tongue and two ears, while drinking water.

The Expiatary Rite that Shaṅkha has prescribed in connection with the eating of beef, should be understood to apply to eating apart from the '*Madhuparka*' offering and from the '*Aṣṭakā*' *Shrāddhas.*—(271)

VERSE CCLXXII.

THE "KĀLASHĀKA," THE PORCUPINE, THE MEAT OF THE RHINOCEROS AND THE RED GOAT, AND HONEY SERVE FOR ENDLESS TIME; AS ALSO ALL KINDS OF HERMIT'S FOOD.—(272)

Bhāṣya.

'*Kālashāka*'—is a well-known variety of vegetable; applying to the darker variety of the '*Vāstūka.*'

'*Mahāshalka*' stands for the porcupine. Others have explained it as standing for a special kind of fish.

'*Khaḍga*'—Rhinoceros.

'*Loha*'—the black goat, or one which is *red* all over. Says the *Purāṇa*—'the red goat, and the black one, serve for endless time.' Though the term '*loha*' denotes the *colour*, it indirectly indicates the goat having that colour. The term '*loha*' is used in the sense of 'black' as well as 'red'—being applied to *iron*, which is black, as also to *copper* which is red. Though this variety of colour is found in sheep and other animals also, yet, on the strength of other *Smṛtis*, it has been explained here as standing for the *goat* only.

Others, however, have explained the term '*loha*' as standing for the bird, called '*lohapṛṣṭha*,' the Heron; which is mentioned by means of a part of the name only. Just as Devadatta is often spoken of as simply 'Datta.'

It is necessary to find the support of usage in the case of both these explanations.

'*Honey*'—that collected by bees.

In the case of all the things mentioned in the present context, all that is meant is the *great*[1] *satisfaction* produced by the offerings; and stress is not meant to be laid upon the exact period of time mentioned in each case. If this

were really meant, then one might be justified in omitting the performance of *Shrāddhas* for twelve years ; and this would be contrary to what has been declared, to the effect that 'Rites in honour of the Pitṛs should be performed till death.' (Verse 279).—(272)

VERSE CCLXXIII.

WHATEVER THING, MIXED WITH HONEY, ONE MIGHT OFFER ON THE THIRTEENTH DAY OF THE MONTH, DURING THE RAINS, UNDER THE ASTERISM OF MAGHĀ,—THAT ALSO WOULD BE IMPERISHABLE.—(273)

Bhāṣya.

'*Whatever*'—*food*—'*mixed with honey* ;'—'*on the thirteenth day, during the rains, and under the asterism of Maghā,*'—'*that is imperishable.*' The season, the asterism and the date are to be taken together as the desired qualification.

According to the declaration of Āpastamba, the same holds good regarding offerings made during the rains, on the thirteenth, eighth and tenth days of the month also. As regards the asterism of Maghā, however, there is no option ; as he says—'there is abundance under the asterism of Maghā.' (Āpastamba, 2-8-19-20.—(273)

VERSE CCLXXIV.

'MAY THERE BE ONE IN OUR FAMILY, WHO MAY OFFER MILK-RICE MIXED WITH HONEY AND BUTTER ON THE THIRTEENTH, AND WHEN THE SHADOW OF THE ELEPHANT FALLS TOWARDS THE EAST.'—(274)

Bhāṣya.

What is said here is with reference to the thirteenth day of the month spoken of above, as accompanied by the rainy season and the asterism of *Maghā.*

What is described in the text is the wish expressed by the Pitṛs.

'*May there be*'—born—'*in our family*'—one such person, endowed with excellent qualities, who may offer to us, on the said thirteenth day, '*milk-rice mixed with honey and butter* ;'—also '*when the shadow of the elephant falls towards*

the east;' *i.e.*, during the afternoon; towards the close of day, the shadow cast by the elephant is long and falls towards the East.

Another reading for '*prākchhāyā*' is '*prākchhāyām;*' it is in a shady place that Brāhmaṇas are fed; as for the rest of the rite, if the shade is not enough to permit of its being done there, then it should be done in a place close to the shadow. Since the details form part of the rite, the whole of it should, as far as possible, be performed in the shadow of the elephant.

Some people have explained the term 'shadow of the elephant' to mean 'eclipse,' adding that Rāhu takes the shape of the elephant and pierces the sun with darkness.

But this is not right; as in that case, the term 'elephant' will have to be regarded as figurative. Further, in another *Smṛti*, the 'elephant's shadow' has been described as something entirely different from eclipse:—'the elephant's shadow, the eclipse of the Sun, and the eclipse of the Moon' [where the three are mentioned as distinct from one another].—(274)

VERSE CCLXXV.

WHATEVER ONE ENDOWED WITH FAITH, OFFERS, ACCORDING TO RULE AND IN THE RIGHT MANNER,—THAT BECOMES ENDLESS AND INEXHAUSTIBLE FOR THE PITṚS IN THE OTHER WORLD.—(275)

Bhāṣya.

'*Whatever.*'—This term sanctions the offering of everything, not actually prohibited.

'*According to rule*' is a reiteration of what has been said by means of the term, '*in the right manner.*'

'*Endowed with faith.*'—This is what is actually prescribed in the present verse:—'one should make the offering with due faith.'

What is given in this manner '*becomes endless and inexhaustible for the Pitṛs in the other world.*' 'Endless' may be taken as denying all limitation of time;—'*Inexhaustible*' denies non-diminishing of quantity; the sense being 'it lasts for all time and becomes large in quantity.'—(275)

SECTION (22)—TIME ROR SHRĀDDHA.

VERSE CCLXXVI.

'NO DATES ARE SO COMMENDED FOR THE OFFERING OF SHRĀDDHA AS THOSE OF THE DARK FORTNIGHT, BEGINNING WITH THE TENTH DAY, LEAVING OUT THE FOURTEENTH.—(276)

Bhāṣya.

The mention of the days beginning with the tenth, indicates that the offering is attended by excellent results. So that on other days also the offering is to be made, if due faith is there. But on the fourteenth day there is absolute prohibition.—(276)

VERSE CCLXXVII.

PERFORMING (THE SHRĀDDHA) ON THE EVEN DATES AND UNDER THE EVEN ASTERISMS, ONE OBTAINS ALL DESIRES; AND HONOURING THE PITṚS ON THE ODD ONES, HE OBTAINS PROSPEROUS OFF-SPRING.—(277)

Bhāṣya.

'*Even dates*'—the second, the fourth, and so forth.

'*Asterism*'—lunar mansion; '*Bharaṇī*,' and the rest are called 'even asterisms.'

The first, the third, the fifth, the seventh and the ninth days of the month are called '*odd*;' and the second, the fourth, the sixth, the eighth and the tenth are called '*even*.' Similarly, the eleventh day is 'odd,' and so on with the asterisms also.

'*All desires*,'—the desires being described in detail in *Itihāsas* and *Purāṇas*.

'*Prosperous offspring*,'—that which is replete with persons possessed of wealth, learning and strength, is called '*prosperous*.'—(277)

VERSE CCLXXVIII.

JUST AS, FOR PURPOSES OF SHRĀDDHA, THE LATTER HALF OF THE MONTH IS PREFERABLE TO THE FORMER HALF, SO ALSO, THE AFTERNOON IS PREFERABLE TO THE FORENOON.—(278)

Bhāṣya.

'*Former half of the month*' is the brighter fortnight;

and '*latter half*' is the darker fortnight;—months being counted from the brighter fortnight of *Chaitra* onwards.

Just as, for purposes of Shrāddha, the darker fortnight is preferable to—is productive of better results than—the brighter fortnight, so is the afternoon preferable to the forenoon. From the declaration of this 'preference,' it follows that in some cases one might perform a *shrāddha* during the forenoon also.

"As a rule, the illustration should be well known; as a matter of fact, however, nowhere has the text declared the superiority of the darker fortnight to the brighter fortnight, for purposes of *Shrāddha*. [Hence the illustration is not apt]."

Some people explain that the said superiority is understood from what has been said under 276, regarding the 'darker fortnight' and 'days beginning with the tenth.'

Our explanation, however, is as follows:—According to the principle laid down in *Mīmāmsāsūtra* 3. 5. 21, even an unknown fact can serve as an illustration; so that, in the case in question, from the citation of the illustration itself we may even deduce the necessary injunction (regarding the performance of *Sharddhas* during the darker fortnight).—(278)

VERSE CCLXXIX.

UNTIL DEATH, ONE SHALL PERFORM, WITH ASSIDUITY, THE RITE IN HONOUR OF THE PITṚS, ACCORDING TO RULE, WITH THE SACRED THREAD PASSING OVER THE RIGHT SHOULDER, MAKING OFFERINGS "FROM OFF THE LEFT" (TO THE RIGHT) WITH KUSHA-GRASS IN HIS HAND.—(279)

Bhāṣya.

This injunction applies to every act that may be done in honour of the Pitṛs.

The special terms used have all been explained before.

'*With assiduity*'—Without sloth; *i.e.*, with due faith.

'*Until death.*'—This shows that the injunction is meant to be observed as long as one lives.

'*With Kusha-grass in his hond.*'—It has been said above (under 256) regarding 'Kusha-grass, the *Pavitra*, &c.;'—'*pavitra*' is the name given to a thing made of Kusha-grass, with a knot at the top.—(279)

VERSE CCLXXX.

ONE SHOULD NOT PERFORM SHRĀDDHA AT NIGHT; FOR THE NIGHT HAS BEEN DECLARED TO BE 'FIT FOR DEMONS;'—NOR AT THE TWO TWILIGHTS, NOR WHEN THE SUN HAS JUST RISEN.—(280)

Bhāṣya.

Objection—"Inasmuch as it has been laid down that *Shrāddhas* shall be performed in the afternoon, where was there any possibility of performance *at night* (that it should have been considered necessary to prohibit it)? It might be argued that the specification of the time itself implies the possibility of performance at other times also. This may be true; but the specification contained in the words, 'the afternoon is preferable to the forenoon,' (278) clearly indicates that the performance is possible only at that time, in comparison with which the prescribed time has been declared to be 'preferable;' so that the only other time at which the *Shrāddha* might be performed is the *forenoon* (and never the *night*)."

In answer to this, some people offer the following explanation :—The present text serves to prohibit the performance at night, which might be possible under the direction that Shrāddhas shall be performed during lunar and solar eclipses. So that there being *prohibition* regarding the twilights and the night, and *sanction* regarding lunar and solar eclipses, there is option between the two twilights and the two eclipses, as also between the lunar eclipse and night.

Others, however, have explained that 'midday' is a time different from both 'afternoon' and 'forenoon;' and the present prohibition implies that there should be no performance at that time also.

'*When the sun has just risen,*'—the time being the forenoon, the prohibition applies to the first rising of the sun.

'*Fit for demons*'—this is a purely reiterative exaggeration.—(280).

VERSE CCLXXXI.

IN ACCORDANCE WITH THIS RULE, ONE SHOULD OFFER SHRĀDDHA THRICE IN THE YEAR—DURING WINTER, SUMMER AND THE RAIN; AND THAT WHICH FORMS PART OF THE "FIVE SACRIFICES" SHOULD BE DONE EVERY DAY.—(281)

Bhāṣya.

In accordance with the rules laid down here—*i.e.*, following the procedure, beginning with inviting the Brāhmaṇas on the previous day, and ending with performing the *Shrāddha* thrice in the year—one should offer the *Shrāddha* —in what months?—'*during winter, summer and the rains.*'

What is said here regarding the *Shrāddha* to be offered 'thrice in the year' is to be regarded as optional with what has been said above (122) regarding its being offered 'month after month.'

'*That which forms part of the Five Sacrifices*'—that which has been prescribed among the 'Five Sacrifices'—should be performed every day.

In connection with this last, the only procedure to be adopted consists in—(*a*) wearing the sacred thread over the right shoulder, (*b*) making offerings from left to right, and (*c*) feeding the Brāhmaṇas with face towards the north. That is why it has been re-mentioned here.

It is in view of this text that older people have explained that the rule regarding the offering of *Shrāddha* thrice in the year is meant for one who has not set up the fire. But what authority they have for this, they alone know.—(281)

VERSE CCLXXXIII.

THE OBLATION INTO FIRE MADE IN CONNECTION WITH THE RITE IN HONOUR OF THE PITṚS HAS NOT BEEN PRESCRIBED AS TO BE OFFERED INTO THE COMMON FIRE; AND FOR THE BRĀHMAṆA WHO HAS SET UP THE FIRE, THERE IS NO SHRĀDDHA APART FROM THE MOONLESS DAY.—(282)

Bhāṣya.

The 'Homa,' 'oblation into fire,' offered in connection with the Rite in honour of the Pitṛs is called '*Paitṛyajñika-homa*;'—this '*has not been prescribed as to be offered into the common*'—*i.e.*, the *Smārta*—'*fire.*' That is, the Scriptures do not enjoin it as to be done in that manner. Hence it follows that the offering of *Shrāddha* 'three times during the year' is to be made by one who has not set up the Fire. Though this offering three times would be 'offering into the common Fire,' yet it would be as good as '*not done*,' in comparison with what is done throughout the year. For instance, when a man who can eat a seer has eaten less, people are found to say, 'he has not eaten.'

Older commentators have explained this as a reiterative supplement to what has gone in the preceding verse.

The right view to take, however, appears to be that what is said in the text is that the oblation into Fire, in connection with *Shrāddhas*, should not be offered into the 'common Fire,'—*i.e.*, such fire as has not been set up at marriage or other prescribed times. And this prohibition of the 'oblation into Fire' implies that details other than that may be done in the common fire. If such were not the meaning, then, in view of the fact that the 'oblation into fire,' offered by the person who has set up the fire, has been prescribed as part of the *Pārvaṇa-Shrāddha*, the person who has not set up the Fire would not be entitled to the performance of *Shrāddhas* at all; just as, in view of the fact that the blind person cannot do the 'looking into the butter,' he is not entitled to the performance of the *Darsha Pūrṇamāsa* sacrifi-

ces. If it be, as we have explained it, then it comes to this that the *Shrāddha* performed by the man who has set up the fire would be accompanied by oblations into fire, while that performed by one who has not set up the fire would be without such oblations. And in this case, what is said here falls within what has been said in verse 212 above.

Some people have offered the following explanation :—" What is meant here is the *Piṇḍapitṛyajña* ; and the oblation into fire that is offered at this is never offered into the Common Fire."

Others have said that this is not right, for even so the person who has not set up the Fire might cook the oblation day by day and then offer it.

Others, again, assert that, in view of the phrase, '*apart from the Moonless Day*,' it follows that by the person who has set up the Fire the *Shrāddha* should be offered every month ; and that the rule regarding 'three times in the year' does not apply to him.

Others, again, have declared that such is not the reading.

What then is the meaning ?

The meaning is that, apart from the *Shrāddha* performed on the Moonless Day, no other *Shrāddha*—such as the '*Maghā-Shrāddha*,' and the like—is binding upon him ; the former alone being necessary for him. For the person who has not set up the Fire, however, the *Shrāddhas* prescribed in connection with the winter, etc., also are obligatory. —(282)

SECTION (23)—REWARDS OF OFFERINGS TO PITRS

VERSE CCLXXXIII.

WHEN THE BEST OF BRĀHMAṆAS, HAVING BATHED, SATISFIES THE PITṚS WITH WATER,—BY THAT ALONE HE OBTAINS THE WHOLE REWARD OF THE PERFORMANCE OF THE OFFERING TO THE PITṚS.—(283)

The present verse sets forth an option to the daily *Shrāddha* that has been prescribed in connection with the 'Five Sacrifices.'

The 'offering of water' that is made after bath,—by that he obtains the reward of the offering to the Pitṛs. That is, it is not absolutely necessary to do what has been said (in 3.83) regarding the feeding of at least one Brāhmaṇa and the rest of it. It is only the *Water-offering* that must be made. —(283).

VERSE CCLXXXIV.

THEY CALL THE FATHERS "VASUS;" THE GRANDFATHERS THEY CALL "RUDRAS," AND THE GREAT-GRANDFATHERS THEY CALL "ĀDITYAS;" SUCH IS THE ANCIENT TEXT.—(284)

Bhāṣya.

This verse is intended to prompt a man who, through ill-will towards his father, is disinclined to perform Shrāddhas.

The three grades of ancestors, to whom balls are offered, are the same as the Vasus and other gods; hence they should be looked upon as gods.

'*Such is the text*'—this is found in the Veda; hence '*ancient*'—the Veda being eternal.—(284)

SECTION (24)—COMMENDED FOOD

VERSE CCLXXXV.

ONE SHOULD DAILY LIVE UPON "VIGHASA," AND DAILY HE SHOULD EAT "AMṚTA." "VIGHASA" IS THAT WHICH IS LEFT BY THOSE WHO MUST BE FED; AND "AMṚTA" IS THE REMNANT OF SACRIFICES.—(285)

Bhāṣya.

The first quarter of the verse reiterates the 'eating,' that has been laid down before, of the food left after the guests and other persons have eaten.

All scriptures being meant to be conducive to welfare, scriptural treatises always conclude with auspicious declarations; and Rites in honour of the gods are more auspicious than those in honour of the Pitṛs.

'*Remnant of sacrifices.*'—This shows that the eating of the remnants of the *Jyotiṣṭoma* and other sacrifices stands on the same footing as the 'eating of Vighasa.'

The second half of the verse contains the explanation of the Vedic declaration, offered by the author, through kindness. He seeks to remove any misconception that people might have regarding the two terms in question, which are what have been used in some Vedic rescensional texts.

He who eats *Vighasa* is said to 'live upon Vighasa;' and he who eats *Amṛta* is said to 'eat *Amṛta.*'

'*What is left by those who must be fed*'—*i.e.*, what is left after persons, who must be fed, have been fed.

Others have explained that what is meant is 'what has been left after people have been fed at *Shrāddha,*'—on the ground that it is *Shrāddha* that forms the subject-matter of the context. To the same end there is another *Smṛti-text*—'One should eat after having served the Pitṛs.'

Some people say that the 'eating' here mentioned forms part of the *Shrāddha*-rite. While others have said that this restriction regarding food is meant to serve a special purpose

for man ; the treatment of *Shrāddhas* having ended with verse 284.

'*Remnant of sacrifices*' should be understood to mean what is left of the materials used at sacrifices.—(285)

SECTION (25)—SUMMING UP

VERSE CCLXXXVI.

THUS HAS BEEN DESCRIBED TO YOU THE PROCEDURE OF THE "FIVE SACRIFICES;" LISTEN NOW TO THE MEANS OF LIVELIHOOD FOR THE BEST OF TWICE-BORN PERSONS.—(286)

Bhāṣya.

Though much has intervened between this and the description of the 'Five Sacrifices,' yet the present reference to the latter, in the final summing up, is with a view to auspiciousness.

The second half of the verse indicates a part of the subject-matter of the next Discourse.

The usefulness of both these—the Summing Up and the Indicating of what is coming next—has already been explained.

'*The best of twice-born persons*'—*i.e.*, Brāhmaṇas. The '*means of livelihood*'—professions by which they should live.—Or, the construction may be 'the principal means of livelihood of twice-born persons.' All this shall be explained in the next chapter.—(286)

End of Discourse III.

DISCOURSE IV

DUTIES OF THE HOUSEHOLDER: MEANS OF LIVELIHOOD.

SECTION (1)—GENERAL REMARKS.

VERSE I

HAVING DWELT, DURING THE FIRST QUARTER OF HIS LIFE, WITH THE TEACHER, THE BRĀHMAṆA SHALL, DURING THE SECOND QUARTER OF HIS LIFE, LIVE IN HIS HOUSE, AFTER HAVING TAKEN A WIFE.—(1)

Bhāṣya.

The first verse sums up in brief what has gone in the last two discourses, for the purpose of recalling it to the mind; and the second verse serves to indicate that among the Duties of the Householder this prescribes the means of livelihood.

Inasmuch as the extent of 'life' of man is uncertain, any rule regarding the 'quarter' of life becomes incompatible; hence the present verse is to be taken as stating only the period of life that has been allocated to the various stages of life. Though the rule might somehow be justified on the basis of the assertion that 'man lives for a hundred years,' yet our Author has himself laid down other kinds of limit; *e.g.*, with regard to studentship he has said that 'it may extend till the Veda has been got up' (3.1); and in connection with the limit of the stage of the Householder also, it has been said (6.2)—'when the Householder finds etc.;' and from all this it follows that the present verse is to be taken simply as the reiteration of the said limits.

'*The first quarter of his life.*'—This is regarded as 'first,' counting from the man's birth.

'*Having dwelt with his Teacher,*'—*i. e.*, having accomplished his studentship;—'*during the second quarter of his life,*'—he shall marry, and '*live in his house*';—*i.e.*, lead the life of the Householder.—(1)

SECTION (2)—MEANS OF SUBSISTENCE.

VERSE II

[WHILE LIVING IN THE HOUSE], THE BRĀHMAṆA SHALL, IN NORMAL TIMES, SUBSIST BY TAKING TO THAT MEANS OF LIVELIHOOD WHICH INVOLVES NO TROUBLE—OR VERY LITTLE TROUBLE—TO LIVING BEINGS.—(2)

Bhāṣya.

By '*trouble*' here is meant, not only *harm*, but the unpleasant feeling or displeasure that is produced in the mind of one who is constantly begged with the words 'give me this,' 'give me that;'—the *harming* of others being already generally prohibited.

'*Little trouble*;'—If he cannot manage to live without begging, he should beg very little. This is what is meant by 'little trouble.'

That '*means of livelihood*'—means of subsistence, such as agriculture, service, and the like—which means does not cause trouble to other persons,—such a means of subsistence should be taken to.

This is a general advice.

'*By taking to that means...he should subsist.*'

What is to be done in abnormal times of distress shall be laid down in Discourse X.

From what is said here it follows that there are also other means of living than those that are going to be described. Otherwise, if the present text referred to those only that are going to be described, there would be no point in the general injunction here put forward. Thus it is that we get at such means of living as 'officiating at sacrifices,' 'teaching,' 'money-lending,' and so forth,—even though these are not mentioned among '*amṛta*' and the rest enumerated here.

'Living on gleanings,' which has been accepted as a very small means of subsistence, is what is meant by 'involving

little trouble.' Says Gautama (10.6)—'Agriculture and Trade, done through others, as also money-lending.'

What is here laid down is the means of mere subsistence; the amassing of wealth is to be done by the few specialised means going to be enumerated.—(2)

VERSE III

FOR THE ACCOMPLISHMENT OF BARE MAINTENANCE, ONE SHALL ACCUMULATE WEALTH BY MEANS OF ONE'S OWN IRREPROACHABLE OCCUPATIONS, WITHOUT CAUSING TROUBLE TO THE BODY.—(3)

Bhāṣya.

The preceding verse has described the means of daily subsistence; the present verse is going to mention rules regarding the accumulating of wealth.

'*One shall accumulate wealth by means of one's own occupations.*'—These occupations shall be described later on.

The author states the purpose for which wealth is to be accumulated: '*For the accomplishment of bare maintenance.*'—Wealth shall be accumulated, not for the purposes of pleasure, but simply for the sake of maintenance. '*Maintenance*' stands for the subsisting of oneself and one's family; and what just suffices for that is called '*bare maintenance;*'—'*the accomplishment,*' or bringing about of this, is the '*purpose*' of the accumulation. The performance of obligatory duties is included under one's 'own subsistence;' for, until one performs these, one's own subsistence is not accomplished. It has been said above (3.72)—'he who does not make the five offerings, is not alive, even though he may be breathing.'

Or, what is meant is that, even though a certain means of accumulating wealth may be sanctioned by the scriptures, if it happen to be such as is considered reproachable in the eyes of men, it shall be avoided. For instance, when a man of noble family has spent all his belongings, he shall avoid living by such means as the receiving of gifts from a person of his own caste, but of a low family, who may have acquired wealth.

'*Without causing trouble to the body.*'—Service and Trade are sources of great suffering to the body, involving as they do long journeys and other troubles : so that these should be avoided.

'*Accumulation.*'—Collecting and keeping.—(3).

VERSE IV

HE SHALL LIVE BY "TRUTH" AND "NECTAR," OR BY "DEATH" AND "SUPER-DEATH;" OR, EVEN BY "TRUTH AND FALSEHOOD;" BUT NEVER BY THE "LIVING OF THE DOG."—(4)

Bhāṣya.

The author now mentions the "occupations" by name; and their mere names imply the excellence of some of them; and from this it follows that one should have recourse to the deprecated ones only when the commended ones are not possible.

Of these, the "Death" and the "Super-Death" are the most deprecated; and worse than these is the "Truth and Falsehood," as is clear from the fact that the Text says that one may live '*even* by these;' where the term '*even*' clearly indicates undesirability.—(4)

VERSE V

GLEANING AND PICKING IS TO BE KNOWN AS "TRUTH;" AND WHAT IS OBTAINED UNASKED, "NECTAR"; ALMS OBTAINED BY BEGGING IS "DEATH," AND CULTIVATION IS DECLARED TO BE "SUPER-DEATH."—(5)

Bhāṣya.

The corn that is gleaned is to be known as 'Truth;' living by this means being regarded as equal to the strict observance of truth. When after harvesting, corn is being carried either home or to the granary, if certain ears of corn fall down on the ground, and are left by the owner,—the picking up of these is what is called "gleaning;" and this is called 'Truth;' and in regard to this, one need not entertain any

such idea as 'this belongs to another person, so I shall not take it.'

Similarly, when one takes away what has fallen off from the sheaf—either before or after harvesting,—and what forms part of several offshoots,—this is 'picking.'

'*What is obtained unasked is Nectar*'—so called, because it is a source of great pleasure.

'*The alms obtained by begging is Death.*'—The term 'begging' itself signifying the fact of what is obtained being 'alms,' the addition of this latter term—which is formed by the adding of a Nominal Affix denoting a *group* or *collection*,—is meant to imply that several persons shall be begged, and no single person shall be constantly troubled, as is shown by what has been said above regarding 'what involves very little trouble to living beings.' Then again, as a rule, the term '*bhaikṣa*,' 'alms,' is found to be used in the sense of *cooked food*; as we find in the case of such passages as—'for the purpose of cleansing oneself from *alms*;' hence the adding of the term 'begging' serves to indicate that 'alms' stands here for *food in general*; hence what is meant here is not *cooked food* only; specially as for one who has set up the Fire, it would be wrong to make the *Vaishvadeva* and other offerings with food cooked in any other fire.

The begging of alms here spoken of is not meant to be that only which is got for eating; it stands for what enables the man to maintain himself; and the maintenance of the householder is not accomplished merely by eating; in fact, it requires all such things as are necessary for house-keeping; hence it is that water-vessels and other such articles should also be begged; as also such household-requisites as dishes and covers, etc. So far as the Student is concerned, since for him it is impossible that just at the time of his eating, cooking should be done in the proper manner,—it follows that in his case 'alms' must mean *cooked food* only.

The term '*bhikṣā*,' 'alms,' also indicates the quantity of the article obtained by begging; this quantity being a mere *handful*. But when a man is begged, he does not give mere alms, a mere handful; so that the begging of the cow, gold and such other things could not be regarded as sanctioned by the mere 'handful.' In fact, begging is always done for the purpose of receiving all kinds of gifts.

"The receiving of *alms* also would be a receiving of gifts."

No; mere acceptance does not constitute the 'receiving of gifts;' the root '*graha*,' with the preposition '*prati*,'—*i.e.*, the term '*pratigraha*,' 'receiving of gifts'—is applied to a particular form of 'acceptance,' and not to any and every *acceptance*. Wherever the term '*pratigraha*,' 'gift,' is used—*e. g.*, under 4.186 and 10.100—it is used in the sense of such *gift* as is offered with a view to some transcendental result, and is received with due *mantras*. In the receiving of mere '*alms*,' however, there is no reciting of any such *mantra* as '*dēvasya tvā, etc.*' Nor again, is the term applied to the accepting of friendly and other presents; in the sense of this latter, the term is never used.

From all this it follows that the terms 'Truth' and 'Nectar' are used in the sense of things other than 'gifts.' Hence, in this case, the man who gives, whether begged or un-begged, is a high-souled person, and, hence, in his mind there does not arise any desire for any form of return (for the gift he makes); so that there would be no grounds for any restriction as to the caste, etc., of the recipient or giver. When a present is made entirely through sympathy for the receiver, it does not become a 'gift' (which always connotes the presence of desire for some transcendental result).

"But what is given through sympathy or pity is also conducive to transcendental results."

We say—no; because it does not fulfil the conditions of '*dāna*,' 'giving' (formal); it being prompted either by

pity or by the desire to do good to others. Hence, just as in offering advice, through sympathy, considerations of caste do not come in; so in the case of giving through pity also. It is for this reason that in the case of such giving, cultured people do not observe any such restrictions as 'gifts should be offered to the Brāhmaṇa who knows the real meaning of the Veda,' and so forth. It is for this same reason, again, that even non-Brāhmaṇas, on becoming pcor, accept gifts offered by others, but are not, on that account, regarded as having 'received gifts,' and thus transgressed upon the Brāhmaṇas 'livelihood.'

The conclusion, therefore, is as follows :—Though in the regular '*gift*,' considerations of its being *asked* or *unasked* do come in, yet it does not, merely on that account, become either 'Truth' or 'Nectar;' because it has been shown that these terms have a different connotation.

This same connotation is applicable to 'officiating at sacrifices' and 'teaching' (the other two means of livelihood for the Brāhmaṇa): Some one obtains the post of officiating at a sacrifice after having begged for it from some one. Similarly with the work of Teaching also.

Any such means of living as is obtained by begging, involves humiliation; and hence, resembling death, it is called 'death.'

Cultivating is worse even than Death; specially as the act of ploughing and carrying of burdens is the work of lower people.—(5)

VERSE VI.

TRADE IS "TRUTH AND FALSEHOOD;" EVEN BY THAT ONE MAY LIVE. SERVICE HAS BEEN DECLARED TO BE THE "LIVING OF DOGS;" HENCE ONE SHOULD AVOID IT.—(6)

Bhāṣya.

It should not be understood that the scripture here lays down the fact of Trade being both 'true' and 'false;' it only

describes the nature of the thing; and what constitutes the 'falsehood' of Trade is the element of avaricious grabbing involved in it.

'*May live.*'—This implies that Trade may be had recourse to, only for the purposes of livelihood, never for that of accumulating wealth.

'*Service is the living of the dog.*'—The dog is made to work hard, and gets little and with difficulty; so also the servant. '*Service*' here connotes being *ordered about*; the servant is always commanded to do this and that work, right as well as wrong. Hence, when people serve kings with such superior kind of work as the carrying of arms and the like, these are not regarded 'as the living of dogs.'—(6)

VERSE VII.

HE SHALL BE EITHER ONE POSSESSING A GRANARY FULL OF GRAINS, OR ONE POSSESSING A JAR FULL OF GRAINS; HE MAY BE ONE POSSESSING WHAT IS WANTED FOR THREE DAYS, OR ONE WHO DOES NOT POSSESS ENOUGH FOR THE MORROW.—(7)

Bhāṣya.

It has been declared that wealth should be accumulated for the maintenance of oneself and family; and no trouble shall be undertaken for mere pleasure; it has not been said whether the man is to acquire wealth day by day, or only once, sufficient to last for a long time. Hence the Text now proceeds to show how one is to earn a living lasting for some length of time.

'*Kusūladhānyakaḥ.*'—One who has grains in a granary; the compound being a *Bahuvrīhi*, where the members are not in apposition to each other.

Another reading is '*Kusūladhānyikaḥ*;' in which case, the term *Kusūladhānya* would mean 'grains enough to fill a granary;' and one who possesses this would be '*Kusūladhānyika*;' the word being formed with the Possessive affix '*ik*.'

Receptacles built of bricks and such things, which contain grains, are called '*Kusūla*' or '*Koṣṭha*,' 'granary;' and this term serves to indicate the quantity; the sense being that

'one shall accumulate grains in such quantities as may fill a granary;' and it does not mean that 'he must use the *granary only* as the receptacle for grains.' What the text permits, by means of the word 'granary,' is the accumulating of just that quantity of grain which may suffice to maintain for one year the family of a man with large responsibilities, having a large number of servants, relations, wives, slaves, children, cattle, horse, and such other things. That such is the sense, is shown by what is going to be said (in 11.7) regarding the man who has grains sufficient for three years.

Significance is not meant to be attached to the term 'grains' also; in fact, there would be nothing wrong in the man acquiring such quantities of gold, silver and such things as would suffice for the said maintenance. All that the text means is that one should not accumulate more than that.

'*Kumbhī* is the same '*uṣṭrika*,' 'jar.' They say that this stands for such quantity as would suffice for six months.

'*Trayahaihika*;'—'*aihika*' means '*wanted*;' he who has what is wanted for three days is '*trayahaihika*;' which is the name given to one who collects what is enough for the requirements of his family for three days.

'*Shvastana*' is *what is needed for the morrow*; he who possesses this is, as before, '*Shvastanika*;' and this compound, with the negative particle, gives the term '*ashvastanika*;' 'who does not possess enough for the morrow.' The meaning is that he should acquire what just suffices for the time, what he earns he should spend all that the same day.—(7)

The author next states the law relating to the options just mentioned:—

VERSE VIII

AMONG THESE FOUR BRĀHMAṆA-HOUSEHOLDERS, EACH LATER SHOULD BE REGARDED AS SUPERIOR, AND A SUPERIOR WINNER OF WORLDS BY VIRTUE OF HIS MERIT.—(8)

Bhāṣya.

The person who accumulates wealth enough for a shorter time is superior, better, in point of merit; and

superiority of merit leads to superiority of reward—'*he is a superior winner of worlds*'—he wins the wolrds; *i.e.*, takes possession of them, as their master; *i. e.*, obtains them for his enjoyment. The suffix '*tama*' denotes *excellence*. In the absence of qualifications, the term 'worlds' here is taken as standing for the *heavenly regions*.

For these reasons, the rule on this point would be as follows:—

(*a*) He who has vast responsibilities, having many children, whose sons have not set up separate houses, who has not married away his daughters,—such a person should possess a granary full of corns;—(*b*) he, however, who has become advanced in age, has got children, has done all that he had to do,— such a person, as he goes on withdrawing from activities, should have recourse to the other alternatives.—(8)

VERSE IX

FROM AMONG THESE ONE FOLLOWS THE SIX OCCUPATIONS; ANOTHER LIVES BY THREE; ONE AGAIN WITH TWO; WHILE THE FOURTH LIVES BY "BRAHMASATTRA.'—(9)

Bhāṣya.

'*From among these*'—from among the four kinds of householders, one having a granary full of grains, and so forth,—'*one follows the six occupations*;' *i. e.*, the person with vast responsibilities described above, follows all the six occupations.—"Which are these?"—These are—(1) gleanings, (2) pickings, (3) earning by begging, (4) earning without begging, (5) agriculture and trade; 'teaching,' officiating at sacrifices' and 'receiving gifts' being included under 'earning by begging, and without begging.' The man with a large family should have recourse to all these occupations, for the due fulfilment of his daily work; in fact he may have recourse to even agriculture and trade.

Some people explain the 'six occupations' of the present context as standing for—'Teaching, studying' and the rest mentioned in Discourse I (88). But this explanation is in-

compatible with the context [since *Study*, *offering of sacrifices* and *making gifts* cannot be 'means of livelihood']; and further, there would be no point in prescribing *study* and the rest here, they having been already enjoined elsewhere (in 1.88 and in 10.75).

'*Another*'—the second, who possesses a jar full of corns—'*lives by three*;' the prefix '*pra*' in '*pravartatē*' is superfluous; '*pravartatē*' standing for '*vartatē*.' Any three occupations of those mentioned are meant here,—with the exception of Agriculture and Trade.

The person possessing only a jar full of corns is more commendable than the former. Since it is going to be declared later on that—'this means of living has been deprecated by the good;' this with reference to the 'tending of cattle, trade,' and so forth (8·102). Gautama has mentioned (10.5-6) 'Agriculture and Trade, not carried on by oneself, and money-lending' as permissible in normal times. But even when one carries on trade and agriculture, not by oneself, but through others,—there is something improper in this also; though the impropriety may be a small one.

'*One lives with two*.'—Here also, leaving off 'earning by begging,' any two of the six may be adopted. The acquiring of wealth *without begging* also is permissible only to the extent of what may suffice for three days.

'*The fourth lives by Brahmasattra*.'—'*Brahmasattra*' stands for either one of the two, 'picking' and 'gleaning.' These means of living are called '*sattra*' (Sacrificial Session), because they are carried on continuously and are not to be finished on any one day. For this reason they are called '*sattra*,' specially as they have to be carried on every day. The term '*brahma*' is synonymous with '*Brāhmaṇas*;' the meaning being that this is a sacrifical session for Brāhmaṇas. From the use of this term '*brahma*' here, it follows that all that has been said before this regarding the means of living, pertains to '*Brāhmaṇas*;' those pertaining to

the *Kṣattriya* and others will be described on various occasions.

Question—"How can any living be possible by *pickings* and *gleanings* alone? since it is only during the autumn and the summer that it is possible for ears of corns to fall either in fields or in harvest-yards. It might be said that 'the man would earn summer-grains from the summer-harvests, and the autumnal grains from the autumnal harvests.' But in this way the man would have to collect grains lasting for six months; and he could never be 'one who does not possess enough for the morrow.' It might be argued that—'it would be possible for the man to pick and glean grains that may have fallen here and there (even apart from harvesting).' This is true; but the grain collected in this fashion could never suffice for feeding.—'When the man is picking and gleaning, just as he will have collected enough, he will eat; it being impossible for him to make a collection for five or more days. In the Mahābhārata, the person who eats at the end of a fortnight has been called 'one who lives by pickings and gleanings;' which means that, under such circumstances, the Householder has become the Hermit.'—But even so, this would be incompatible with the character of 'one who does not possess enough for the morrow;' as, under the circumstances mentioned, the man would be 'one who lives upon whatever he obtains,' and *not* 'one who does not possess enough for the morrow.' That man is called 'one who does not possess enough for the morrow,' who earns everyday just enough for the day, and spends it all on the same day, and does not keep anything for the next day. If the daily 'picking and gleaning' does not suffice for his daily feeding, how could he be 'one who does not possess enough for the morrow?' How could such a person live and maintain his wife and children?"

It is in view of these difficulties that some people offer another explanation of the Text beginning with the words

'*another lives by three*':—'*By three*'—*i.e.*, by officiating at sacrifices, by teaching and by receiving gifts.—'*By two*'—*i.e.*, by officiating at sacrifices and by teaching; the 'receiving of gifts' being precluded in view of what is said (in 10.109) regarding 'the receiving of gifts being demeaning.'—'*Brahma-sattra*' is *teaching*; and this would be enough for a living. The person described (in 4.10) as 'one who lives by picking and gleaning, etc.,' must be different from the four described in the present text.

On this point, we offer the following explanation:—'*The person living by picking*' is one who obtains from several persons—taking ten or twelve barley grains from each—just enough to serve for the day; while one who obtains from each person enough for the day is called 'one living by gleanings.' In another *Smṛti* text, this means of living has been called '*Yāyāvara.*' In view of this, such livelihood may pertain to all time. Nor would there be any incompatibility between the performance of the *Vaishvadeva* and other rites and the maintaining of wife and children; as for purposes of the former, a very small quantity would be taken out of the alms obtained.—(9)

VERSE X

'LIVING BY GLEANINGS AND PICKINGS, INTENT UPON THE PERFORMANCE OF AGNIHOTRA, ONE SHOULD CONSTANTLY OFFER ONLY THOSE IṢṬI-SACRIFICES THAT PERTAIN TO THE MOONLESS AND FULL-MOON DAYS AND TO THE SOLSTICES.—(10)

Bhāṣya.

The term '*pārvāyaṇāntīyāḥ*' is to be expound as 'those pertaining to the *Parvas* and the *Ayanāntas*;'—the term being formed with the reflexive 'aṇ' and the correlative '*chha*' (according to Pāṇini, 4-2-114).

'Iṣṭi-sacrifices pertaining to the *Parvas* (the moonless and the full-moon days) are the *Darśa-pūrṇamāsa* sacrifices; and that 'pertaining to the solstices' is the sacrifice called the '*Agrayaṇa.*'

The adding of '*only*' precludes the voluntary sacrifices that are performed with special ends in view. For the man here referred to, the offering of the *Vaishva-deva oblations* and the making of *Bali*-offerings are not necessary every day; because he does not possess the requisite amount of wealth. Hence the term '*only*' precludes all the more elaborate sacrifices.

"For that same reason, the *Agnihotra* also would not be possible for the man; as wealth is needed for that also."

Yes; but he could offer the fortnightly oblations.

"How would such a man maintain his wife?"

She also will have recourse to the same means of living (*i.e.*, picking and gleaning). In the event of the wife being disabled and unable to carry on this method of livelihood, the husband would not be entitled to the performance of the *Agnihotra* (or to the livelihood by pickings and gleanings).

"How would the wife, in such cases, manage to live, when the man would be keeping the *Chāndrāyaṇa* and such other fasts and observances?"

There is no room for this question, in face of the direction that 'the wife shall eat what is left by the guest and others.'

"In the event of the man not being able to offer the *Vaishvadeva*-offerings, the wife could not live upon her own private property; as it has been laid down that both husband and wife shall live upon 'remnants.' Hence, the man shall make the *Vaishvadeva*-offerings with the help of his wife's property; specially, as the use of the wife's property for religious purposes has been sanctioned by the scriptures."

It is not so; under the circumstances mentioned, it is the *Agnihotra*, and not the *Vaishvadeva*-offering, that is religiously binding.

Or, even granting what you say. How would that woman live who has no private property of her own?

From all this it follows that the man, whose wife is disabled, is not entitled to have recourse to the 'picking and gleaning' method of livelihood.

'*Living*'—maintaining himself.—(10)

VERSE XI

HE SHALL NEVER FOLLOW THE WORLDLY WAY, FOR THE SAKE OF SUBSISTENCE; HE SHALL LIVE THE STRAIGHTFORWARD, SINCERE AND PURE LIFE OF THE BRĀHMAṆA.—(11)

Bhāṣya.

That is called the '*worldly way*' which is followed by ordinary people wanting in moral strength;—such methods, for instance, as those of hypocrisy and flattery—(describing the man from whom something is to be gained as) 'you are Viṣṇu, you are Brahmā! May you conquer and live long!,' and so forth,—and also of reciting pleasing and jocular stories.

'*For the sake of subsistence.*'—What is mentioned here should not be done for the purpose of making a living; there is no harm in its being done by way of politeness.

'*Straightforward.*'—The man whose exterior is different from the interior, is called 'dishonest,' 'not straightforward;' such a person is of a jealous temperament and shows it to persons who speak disagreeable words to him.

'*Sincere.*'—That man is called 'insincere,' 'hypocritical,' who performs the *Agnihotra*, for obtaining popularity and thereby receiving presents and gifts, and not with a view to carrying out the scriptural injunctions regarding it.

Though 'straightforwardness' and the rest are qualities belonging to the soul, yet they are here figuratively attributed to the 'Life.'

'*Straightforward, sincere and pure.*'—The 'purity' here meant consists in its not being mixed up with the two methods of livelihood described above, and also in its being free from the aforesaid defects.

Though what was meant could be conveyed by means of only one of the three words, yet, in view of metrical exigencies, the author has made use of three words; such use being analogous to such expressions as '*go-balīvarda*' (where the *go* is the same as the *balīvarda*).

"How can there be any such expression as '*live the life of the Brāhmaṇa*,' '*Brāhmaṇajīvikām jīvēt*,' when the root *to live* is intransitive? Why, too, should the same root (*to live, jīva*) be used twice (once in '*jīvēt*' and again in '*jīvikām*')? Certainly, the relation of cause and effect is never found to be expressed by such expressions, as '*gamanam gachchhēt*,' 'should *go* the *going*.'"

Our answer is as follows:—The relation of cause and effect is based upon the relation of general and particular, and hence there is nothing incongruous in this. We have such usage in expressions like '*ashvapoṣam puṣṭaḥ*,' 'fattened like the fattening of the horse.' Further, the root '*jīva*,' 'to live,' also denotes the act of *living* as part of the act of *acting up to* the *performance*; and in this sense it is *transitive* also. So that there is nothing objectionable in the expression used; the term '*jīvēt*,' '*should live*,' being explained as '*should act up to*,' for the sake of subsistence.—(11)

VERSE XII.

HE WHO WANTS HAPPINESS SHOULD ADOPT PERFECT CONTENTMENT AND REMAIN SELF-CONTROLLED. HAPPINESS HAS ITS ROOT IN CONTENTMENT, AND ITS OPPOSITE IS THE ROOT OF UNHAPPINESS.—(12)

Bhāṣya.

With a view to laying stress upon the importance of the two means of living—'to collect grains for three days' and 'not to possess grains enough for the morrow,'—the author adds this verse by way of reflection.

One should have recourse to contentment; that is, one should not make an effort to go about begging on a large scale, with a view to becoming dependent upon several persons.

'He who wants happiness should remain self-controlled.'—*'Self-control'* consists in not wanting more wealth than what would suffice for bare subsistence.

'Contentment' is the root of happiness for all high-minded persons; and its opposite—*i.e.*, Discontent—is the root of unhappiness; the non-accomplishment of what is desired being a source of great humiliation for the learned. For these reasons, one should have recourse to contentment.—(12)

SECTION (3)—THE OBSERVANCES OF THE ACCOMPLISHED STUDENT.

VERSE XII.

THE TWICE-BORN ACCOMPLISHED STUDENT, LIVING BY ANY ONE OF THESE MEANS OF LIVELIHOOD, SHOULD KEEP THESE (FOLLOWING) OBSERVANCES, WHICH ARE CONDUCIVE TO HEAVEN, LONGEVITY AND FAME.—(13)

Bhāṣya.

The term '*means of livelihood*' stands for the rule regarding subsistence. Hence, '*by any one*' does not imply that the man's life should be entirely dependent upon that one; because the rules do not say that he who has recourse to one living should not have recourse to another. It is for this reason, too, that the man subsisting by a number of means of living, or the man who has inherited his father's property (and hence does not stand in need of the modes of living just described), does not cease to be entitled to the keeping of the observances. If this were not so, then it would be absolutely necessary for the man to adopt only *one* mode of living.

'*These observances.*'—'Observance' means *mental determination*, in the form—'such and such an act is enjoined by the scriptures,—I should do this—or I should not do that.'

'*Conducive to heaven, longevity and fame.*'—Some people have held that this mentions the results actually following from the keeping of the observances; and hence it is only persons desiring these results, that have to keep the observances.

This, however, is not right. As if this were so, then the observances would cease to be obligatory; and this would be incompatible with the term '*nitya*,' 'daily,' 'always,' occurring in the next verse. Further, the Veda has indicated the obligatory character of these observances:—'By not keeping these, one becomes beset with sin.' Further, if Heaven and the rest were construed as something desired,

they could not attain the position of being qualifications of the persons entitled to the observances.—(13)

VERSE XIV

HE SHALL, WITHOUT SLOTH, ALWAYS PERFORM HIS OWN DUTY AS PRESCRIBED IN THE VEDA. PERFORMING THAT, TO THE BEST OF HIS ABILITY, HE ATTAINS THE HIGHEST STATE.—(14)

Bhāṣya.

'*Prescribed in the Veda.*'—This is said in view of the fact that the Smṛtis are all based upon the Veda.

'*His own duty.*—'Consisting of the host of observances going to be described. Being prescribed for him, they are called '*his own.*'

'*Should always perform.*'—*i.e.*, as long as he lives.

'*Without sloth*'—*i.e.*, free from laziness.

By doing this—*i.e.*, by keeping the observances,—'*to the best of his ability*;'—this implies that one is to perform just what he has the strength to perform. It is in view of this that it has been declared that—'one may also observe all this mentally only.'

'*Highest state*'—*i.e.*, attainment of Brahman.—(14)

VERSE XV

HE SHALL NOT SEEK WEALTH BY CLINGING PURSUITS, OR BY CONTRARY ACTS; NOR WHEN WEALTH IS ALREADY THERE; NOR FROM HERE AND THERE, EVEN IN TIMES OF DISTRESS.—(15)

Bhāṣya.

'*Clinging pursuits*' are those to which people become addicted; just as singing and music; to these passionate persons *cling*, as it were. Hence one shall not 'seek' —*i.e.*, earn wealth by means of singing and music.

'*Contrary act*'—*i.e.*, that which is forbidden by the scriptures, or is not in accordance with the usages of one's family.

'*Nor when wealth*'—enough for subsistence—'*is already there*'—having been inherited from father and others;—one shall not seek for more.

'Even in times of distress, not from here and there.'—As a rule, one should subsist on presents received from proper persons ; but, in rare cases, the scripture shall permit a contrary course also, in times of distress.—(15)

VERSE XVI

HE SHALL NOT, THROUGH DESIRES, BECOME ADDICTED TO ANY SENSUAL OBJECTS ; EXCESSIVE ADDICTION TO THESE, HE SHALL AVOID BY MENTAL REFLECTION.—(16)

Bhāṣya.

'Sensual objects.'—Objects of sense, colour, taste, and the rest ;—*'to these he shall not become addicted,'*—*i.e.*, he shall not attend to them too much. Lovely young girls, sounds of flute and music, sweet taste, perfumes of camphor and other things, loving touch,—all these one shall not enjoy over much.

'Through desire'—*i.e.*, by reason of the predominating influence of desire.

In regard to all these, one should keep one's own enjoyment under proper check ; just in the same manner as one keeps one's desire for wealth under check, by restricting one's earnings only to what one gets without begging.

'Excessive addiction to these.'—This points out the method of restraining one's desires. Attachment to objects cannot be checked by the mind ; it can be checked by reflecting upon them as inimical to one's best interests. At first, one should not seek to obtain them ; and when they do come to one, and one has enjoyed them once, one should reflect upon the following facts relating to them :—These are such that in a moment they cease to be agreeable,—they are transient,—they are forbidden by the scriptures,—attachment to them leads to hell, and so forth. This is what has been already said under 2.96 above.—(16)

VERSE XVII

HE SHALL RELINQUISH ALL THINGS IMPEDING STUDY, MAINTAINING HIMSELF SOMEHOW. THIS IS WHAT CONSTITUTES THE ACCOMPLISHMENT OF HIS AIMS.—(17)

Bhāṣya.

Those things that are likely to obstruct Vedic study should all be relinquished ; such acts, for instance, as attending upon the palaces of kings and ministers ; as also the act of being overmuch addicted to worldly affairs, constantly thinking of earning more and more wealth by means of money-lending and such other means, and thereby maintaining his family, and obtaining a prosperous household teeming with male and female slaves.

'*This constitutes the accomplishment of his aims*'—*i.e.*, of the Accomplished Student. The fact that, carrying on his daily study of the Veda, he maintains his family by some means or other, constitutes his highest success in life.—(17)

VERSE XVIII

HE SHOULD WANDER ABOUT IN THIS WORLD, KEEPING HIS DRESS, SPEECH AND THOUGHTS IN CONFORMITY WITH HIS AGE, OCCUPATION, WEALTH, LEARNING AND FAMILY.—(18)

Bhāṣya.

'*Vayasaḥ,*' '*with age,*'—the genitive ending denotes relationship to 'conformity.'

'*Veṣavāgbuddhi.*'—this is a copulative compound.

'*Sārūpyam.*'—the affix '*ṣyañ*' has the reflexive force.

Thus the meaning comes to be as follows :—

Dress and the rest should be kept in due conformity with age and other things. '*Sārūpya,*' means here *conformity, compatability* ; any other kind of '*Sārūpya,*' 'similarity,'—such as that of figure and the like—being impossible in this case.

'*Dress*' stands for the disposition of the hair, of ornaments, and so forth. For instance, during boy-hood, hair is to be worn in tufts ; during youth, it shall be worn in curls

and such other shapes ; while in old age it shall be either worn clotted, or shall be clean shaven.

'*Speech*' also should be in conformity with age. Similarly, '*thoughts*' also ; that is, during early life the man should think of the triad (of wealth, pleasure and religious merit); but as he grows old, his thoughts should rest mainly on Religious Merit.

Dress should also be in conformity with one's occupation, as also with one's wealth ; it should be in conformity with one's family also. So that such things as painting of the teeth and dressing of the hair, etc., even though otherwise flagrant, cease to be so when they are in keeping with one's occupation, etc.

It has been said that the present verse deals with ordinary worldly activity. That is to say, it does not lay down an Injunction ;—the injunctive portion of it having been already got out from other sources. All that the verse does is to describe the ordinary usage of the world ; the sense being that if one behaves in accordance with this, one follows the ways of the world, and hence does not become unpopular among men.—(18)

VERSE XIX.

HE SHALL ALWAYS PORE OVER SUCH TREATISES AS QUICKLY ENLIVEN THE INTELLIGENCE, ARE CONDUCIVE TO WEALTH AND ARE BENEFICIAL,—AS ALSO OVER THE VEDIC SCRIPTURES.—(19)

Bhāṣya.

'*As enliven the intelligence,*'—*e.g.*, Itihāsas, Purāṇas, Treatises on the Science of Reasoning, and also those written by Bṛhaspati, Ushanas and others.

'*Beneficial*'—productive of benefit; *i.e.*, leading to perceptible desirable results ; such for instance, as the Sciences of Medicine and Astronomy ; — the Science of Polity being mentioned separately (under those 'conducive to wealth').

'*Vedic Scriptures.*'—This term stands here for those sciences that are helpful in understanding the meaning of the Veda ; such sciences for instance, as those of Exegesis, Etymologies, Grammar and Interpretation,

If the term stood for the Vedic texts themselves, these would be conducive to imperceptible (and not perceptible) results.—(19).

VERSE XX

FOR, AS THE MAN GOES ON STUDYING A SCIENCE, SO DOES HE GO ON UNDERSTANDING, AND THEN HIS KNOWLEDGE SHINES FORTH.—(20)

Bhāṣya.

'*Study*' here stands for *application*, repeated reading. '*Understands*'—*i.e.*, when one studies a treatise repeatedly, one comes to comprehend fully what is contained in it.

'*Then his knowledge shines forth*'; —*i.e.*, becomes bright.

This verse states the reason for the foregoing verse.

The root '*ruch*' governs the Dative only when it is used in the sense of 'longing for ;' and, as it does not convey that meaning here, we do not have the Dative.—(20.)

SECTION (4)—THE 'FIVE SACRIFICES.'

VERSE XXI.

TO THE BEST OF HIS POWER, HE SHALL NEVER OMIT THE SACRIFICE TO THE SAGES, THE SACRIFICE TO THE GODS, THE SACRIFICE TO ELEMENTALS, THE SACRIFICE TO MEN AND THE SACRFIICE TO THE PITṚS.—(21)

Bhāṣya.

The sacrifices prescribed in Discourse IV are reiterated here for the purpose of laying down details in connection with them ; these details shall be described in the next verse.

Others think that the reiteration of these sacrifices under the 'observances' is for the purpose of establishing their obligatory character ; so that the man shall form the determination that 'so long as I continue to be a householder, I shall not omit the Five Great Sacrifices.'

In any case, we should not entertain the idea that these have been mentioned twice for the purpose of enjoining them twice over. Because, in the present verse, we do not find any injunctive word ; all that is said is that 'he shall not omit ;' and, as a matter of fact, this 'non-omission' is already implied by the obligatory character of the sacrifices. And since we recognise in these sacrifices the same that have been enjoined before, there is no reason why they should be regarded as distinct acts.

'*To the best of his power*'—*i.e.*, with cooked food, or with uncooked food, or with fruits and roots.—(21)

VERSE XXII.

SOME PERSONS, CONVERSANT WITH THE ORDINANCES RELATING TO SACRIFICES, WHO DO NOT CHERISH ANY DESIRES, REGULARLY OFFER THESE GREAT SACRIFICES INTO THE SENSE-ORGANS.—(22)

Bhāṣya.

'*Some persons*'—Householders—'*Conversant with the ordinances relating to sacrifices, offer these great sacrifices into the sense-organs* ;' *i.e.*, they accomplish their performance in this manner.

Who are these people?

'*Those who do not cherish any desires* ;'—*i.e.*, those who have no desire for acquiring wealth, who have renounced the Vedic rituals.

Some people regard this verse as enjoining what is to be done by the person living on 'pickings and gleanings,' as also by the lame and the maimed. That such persons also may marry wives is going to be declared later on in 9-20. Such persons are not entitled to the regular performance of the Five Sacrifices; for the simple reason that they can never possess wealth sufficient for the performance of the sacrifices; since they are to earn only enough for subsistence, and not any more than that, which could be used in the performance of sacrifices.

The root '*hu*' (in '*juhvati*,' 'offer,') indicates the act of *doing* in general. For the 'sacrifice,' which is a particular act, can never be the object of '*homa*,' which is another act; there can be no such expression as 'cooks the cooking;' we have such expressions as 'does the cooking,' 'does the sacrifice.' It is only when verbs stand in need of objects in general that they get, for their auxiliaries, substances and their operations; *e.g.*, we have such expressions as 'desires to eat,' 'he is able to eat,' 'know to eat;' and the particular (the part) is often found to be used as indicative of the general (the whole), when, for instance, one speaks of 'the ox' as to be examined 'by its foot.'

Some people explain the 'offering into the sense-organs' to mean their *restraining*.

Others, again, have explained it to mean what has been described in the Upaniṣad (Chhāndogya), where it is said that

the first mouthful that one eats in the morning and in the evening, should be put into the mouth as an 'oblation,' with the formula '*prāṇāya svāhā*,' and so forth.

Others, again, explain that the 'offering' here spoken of is the same as what is enjoined in the next verse as a form of 'worship;' and it is thus that the two verses become construed together.

"But, in the next verse, the life-breath is laid down as to be offered into speech, and not into the *sense-organ* (as in the present verse)."

There is no force in the objection. The mention of the 'sense-organs' simply indicates the spiritual character of the offering; what is meant is that this offering does not require any external accessories.—(22)

VERSE XXIII.

SOME PEOPLE CONSTANTLY OFFER THEIR LIFE-BREATH INTO SPEECH, AND THEIR SPEECH INTO THE LIFE-BREATH,—KNOWING THAT IN SPEECH AND IN LIFE-BREATH RESTS THE IMPERISHABLE FULFILMENT OF SACRIFICES.—(23)

Bhāṣya.

Whenever a man breathes, he should think—'I am offering speech into Life-breath;' and when he speaks, he should think—'I am offering Life-breath into Speech.' By this alone the Five Sacrifices become accomplished.

"If these are obligatory, they should not be spoken of as leading to any results."

As a matter of fact, only such persons are entitled to this form of sacrifice as are cognisant of the real nature of the Soul.

This same fact has been laid down in the Upaniṣads, in connection with 'the worship of the Five Fires,' and in great detail in the *Kauṣitaki Brāhmana*.

'*Imperishable*'—in their results; their results consisting in non-return to the cycle of birth and rebirth.—(23)

VERSE XXIV

OTHER BRĀHMAṆAS, LOOKING, WITH THE EYE OF KNOWLEDGE, UPON THIS ACT AS HAVING ITS ROOT IN KNOWLEDGE, ALWAYS SACRIFICE WITH THESE SACRIFICES, BY MEANS OF KNOWLEDGE.—(24)

Bhāṣya.

'*By these sacrifices,*'—by the Five great sacrifices under treatment—'*they sacrifice,*'—*i.e.,* accomplish their duty in relation to them. It is in this sense that there is difference in the denotations of the two terms, 'sacrifice' and 'sacrifices,'—between which the text speaks of the relation of cause and effect; just as we have in the expression, 'he who sacrifices with the *Agniṣṭoma* sacrifice.'

Question:—"How can the *sacrifice* be accomplished by means of *knowledge*? *Sacrifice* consists in the act of offering a certain material for the benefit of a deity; and certainly *knowledge* is not of the nature of such an act."

Our answer is as follows:—By the term 'sacrifice' in the present verse what is meant is *the accomplishment of the act of sacrificing.*

"If such accomplishment were brought about by *knowledge* alone, for what purpose would there be the performance of the act itself? The performance of an act cannot be entirely objectless. If your idea be that—'since the Veda speaks of the reward of an act accruing also to the man having *knowledge* of it, there is no need of the actual performance at all,'—this cannot be right; as the passage referred to is only a commendatory description subserving the purposes of some other passage."

To this we make the following reply:—We have already pointed out that the persons entitled to the performance of the sacrifices in question are those that have realised the true nature of the Soul and are entirely free from desires. And it is these persons that are spoken of as 'possessing

knowledge,' and not those who have the knowledge *of the act*. What the present text means is that such persons, having given up the Veda, but continuing in the house, should accomplish the great sacrifices in this manner. That is to say, it is only by means of knowledge of the Soul that such persons can accomplish such sacrifices as can be performed only with the help of wealth (which these men have renounced); but, as regards the two duties of Teaching and offering water-libations, it is going to be declared in Discourse VI, that these can be accomplished only by the actual performance of the acts (and not by knowledge of the Soul).

The text adds a commendatory declaration, by way of pointing out the reason for what has been said above. '*Having its root in Knowledge*,'—*i.e.*, that act which has its root in Knowledge. Knowledge stands at the root of all acts; an ignorant person cannot perform any act at all. This is what has been said in such passages—as—'the learned man sacrifices.'

'*Looking with the eye of Knowledge*.'—The Knowledge being as if it were the Eye; just as colour is perceived by means of the eye, so is the matter known by means of knowledge. '*Knowledge*' here does not stand for the *Veda* alone—(24).

SECTION (5)—THE AGNIHOTRA AND THE DARSHA-PURNAMĀSA.

VERSER XXV.

HE SHALL ALWAYS OFFER THE AGNIHOTRA, EITHER AT THE BEGINNING, OR, AT THE END, OF DAY AND NIGHT, AS ALSO THE "DARSHA" AND THE "PAURṆAMĀSA" AT THE END OF EACH HALF-MONTH.—(25).

Bhāṣya.

The terms '*agnihotra*' and the rest are found used in the Veda and in the Gṛhyasūtra texts, in the sense of particular rites; and these rites, along with their procedure, are prescribed in these texts. And it is to these rites that the present verse makes a *reference*; it does not contain the origiaul injunction of the rites; specially, as it speaks of their *form* only; *i.e.*, all that the present verse mentions is the necessity of performing the act of *offering* only,—and it does not mention either the material to be offered, or the deity to whom it is to be offered. And yet the names '*Agnihotra*' and the rest, stand in need of the mention of detailed particulars; hence it follows that what is implied is that the detailed particulars of these rites are to be learnt from other treatises.

"If that be so, then, since the necessity of performing the rites also could be learnt from those same treatises, there is no use for the present text at all."

The use of the present text lies in adjusting the necessity of performing these acts, in the case of persons who have renounced Vedic rituals, with the form of worship laid down in the present context; the sense being that just as, according to what has been said regarding some people offering 'the life-breath into speech,' and so forth, the Five Great Sacrifices are performed by such men, by means of *Knowledge* alone,—so are the sacrificial rites mentioned in the present verse also. Then again, what sort of objection is this that you urge, when

you ask—'Why should there be a repeated mention ?' As a matter of fact, in the case of the Vedic and Smṛti texts, it is found that what is said in one part of it is said again in another part ; and all this would be open to objection (according to you). Lastly, we have already provided the general answer to such objections ;—*viz.*, that since the persons meant to be enlightened are many, the texts cannot be regarded as needless repetitions at all. Just as, by reason of the perceivers being many, there are many organs of perception, and all men cannot see with one eye only, and there is need of several such organs,—so also is the case with the diverse Vedic and Smṛti texts.

The question might be raised—"Why should the mere name of the rites be mentioned ?"

There is nothing objectionable in this also. Since the procedures as laid down in the several Vedic texts are divergent, which particular procedure could the verse mention ? If it were to mention all, there would be prolexity ; and if it were to mention any *one* only, this would involve the abandoning of the others.

"Even so, the omission is open to objection."

But we have already pointed out that the present verse contains only a *reference*, and not an *Injunction*. It is only an Injunction, against which the objection can be urged that —'the act being already enjoined elsewhere, why should it be enjoined again ?'

'*At the beginning and end of day and night* ;'—this is not meant to be construed respectively. What is meant is —'at the beginning of day and beginning of night,' and 'at the end of day and end of night ;' and by this, *morning and evening* are meant. For those who follow the practice of making the offerings *after sunrise*, the offering shall be made 'at the beginning of day ;' while for those who follow the practice of making the offerings *before sunrise*, it shall be made 'at the end of night.'

The term '*dyu*' here is synonymous with '*Divasa*,' 'day.'

'*Always*,'—*i.e.*, throughout one's life, one should offer these morning and evening libations.

In connection with '*darshēna*,' it is necessary to supply the root '*yajēta*'; as the original injunction of the *Darsha-sacrifice* does not contain the verb, '*juhuyāt*,'—the injunction being in the form '*darshēna yajēta*;' and the present verse makes only a reiterative reference to what is prescribed in that injunction; and thus (it being impossible to construe '*darshēna*' with the verb '*juhuyāt*' in the verse) it becomes necessary to supply the verb '*yajēta*.' For this same reason, though the text does not make any specification, the phrase, '*at the end of half-month*' should be understood to mean that the *Darsha* is to be performed at the end of the darker fortnight, and the *Paurṇamāsa* at the end of the brighter fortnight. Says the *Shruti*—'One should perform the *Darsha* sacrifice on the Moonless Day and the *Paurṇamāsa* on the Full Moon Day.'—(25)

SECTION (6)—THE HARVEST-SACRIFICE.

VERSE XXVI.

AT THE END OF THE GRAINS, THE BRĀHMAṆA SHALL PERFORM THE "NEW-HARVEST SACRIFICE;" AT THE END OF THE SEASONS, THE "ADHVARA-SACRIFICES;" AT THE END OF THE SOLSTICES THE "ANIMAL-SACRIFICE;" AND AT THE END OF THE YEAR THE "SOMA-SACRIFICES."—(26)

Bhāṣya.

The term '*sasya*,' '*grains*,' stands for the *Vrīhi* and other grains;—'*end*' means *exhaustion*. The meaning is that when the previous supply of grains has become exhausted, he shall perform the 'New-Harvest Sacrifice,' *i. e.*, the *Āgrayaṇa* sacrifice.

This does not mean that either the exhaustion of the previous supply of grain, or the coming in of the new harvest, is the reason or occasion for the performance of the *Āgrayaṇēṣṭi*; what is meant is that the eating of new grain is prohibited, until one has performed the *Āgrayaṇēṣṭi*. This is what has been said in the following text—'Without having offered the sacrifice, one should not eat new grain.' On these grounds, some people explain the verse to mean that 'since one cannot eat new grains without having performed the *Āgrayaṇa* sacrifice, one shall perform this sacrifice.'

But, according to this explanation, it would mean that—if there has been no previous grain-supply, or, if there is no fresh grain-supply, or, if one has no desire to eat new grains, it would not be necessary to perform the *Āgrayaṇa* sacrifice. If the 'end of previous supply' be taken to be indicative of the coming in of the new supply [and there were nothing to prohibit the eating of new grains before performing the sacrifice], then it becomes possible to eat the new grain without having performed the sacrifice.

For these reasons, we conclude that here we have two declarations—(*a*) 'he shall not eat without having performed the sacrifice' (next verse) and (*b*) 'at the end of the grains, &c.' (present verse). The 'end of grains' is meant to stand for the coming of the new grain; since the *coming in* is certain, and as such can serve as the occasion for the sacrifice. The 'end' or 'exhaustion' (of the former supply), on the other hand, is uncertain; since, in the case of rich men, there are supplies that may last for three years. It is for these reasons that the author of the *Sūtra* has declared—'Without having performed the *Agnihotra,* one shall not eat out of the harvest,' and 'When one is satisfied for the year, one shall perform the Āgrayaṇa,'—and, further, 'The new-grain sacrifice is to be done in the autumn;' this last laying down the time for the sacrifice. So that the man, for whom there is no 'end of the former supply,' will observe the rule regarding autumn being the time for the sacrifice; which will not be done by another person (for whom there is 'end of former supply'). In this way, both the declarations are found to have their use. If this were not the meaning, then the author would have said simply—'On the coming of the new harvest, he shall perform the New-Harvest Sacrifice.' Since, however, the author says—'without having performed the New-Harvest Sacrifice, one shall not eat of the new grains,' it follows that even when the new harvest has come in, if the man happen to have old corn left, he may wait till the autumn (for the performance of the sacrifice); and, since the coming in of the new harvest forms the occasion for the sacrifice, the performance of the *Āgrayaṇa* is obligatory, even when the man has no desire to eat new grains.

'*At the end of the seasons.*'—According to the theory that 'the *season* constitutes the *year*,' what this portion of the text lays down is the performance of the *Chāturmāsya* sacrifices; in fact, it is these sacrifices that are referred to by the term '*adhvara.*'

'*End of the solstices*' means 'beginning of the two solstices';—the two solstices being the 'northern' and the 'southern.' At these, one shall perform the 'Animal-Sacrifice,' twice during the year. The author of the Sūtra has said—'This sacrifice is either six monthly or yearly.'

'*At the end of the year.*'—The term '*samā*' is synonymous with 'year;' and the 'end' of this is the *shishira*, the later winter season. The present verse does not mean that the Soma-sacrifice shall be performed during the winter; what is meant is that—'when the winter has passed and the spring has arrived, the Soma-sacrifice shall be performed.' Says the *Shruti*—'At each spring-season, one shall perform the *Jyotiṣṭoma* sacrifice.'

What the whole text means is that these constitute the obligatory rites, and, as such, shall be performed, somehow or the other, by even those who have renounced Vedic rituals.—(26).

VERSE XXVII

WITHOUT HAVING PERFORMED THE NEW-HARVEST SACRIFICE, AND THE ANIMAL SACRIFICE, THE BRĀHMAṆA, WHO HAS SET UP THE FIRE, SHALL NOT EAT NEW GRAIN OR MEAT,—IF HE DESIRES TO LIVE A LONG LIFE.—(27)

Bhāṣya.

The term '*Agnimān*' must stand here for one who has set up the Fire; because 'observances' form the subject-matter of the context; and it is in connection with the *Agnihotra-homa* that we have 'observances' laid down in the Yajurveda.

Without having performed the Animal Sacrifice, he shall not eat meat, nor shall be eat new grain without having performed the New-Harvest Sacrifice.

The text next describes the reward accruing from the observing of this rule—'*if he desires to live a long life.*' The term, '*āyu*,' 'life,' denotes the function of the out-and-in-breathings operating continuously. Even though the verb,

'to live,' is intransitive, yet we have the accusative ending, in view of the action of 'desiring,'—this act of *desiring* being expressed by the verb ('to live') as ending in the desiderative affix '*san*.' Though, as a matter of fact, the object of the act of 'desiring' is what is denoted by the root to which the desiderative is affixed (*i.e.*, *living*), and not anything outside the desiderative term itself,—and the *desire* is subordinate to *what is desired*,—yet there need be nothing incongruous in the suggested construction, in view of the dictum that 'the basic term and the affix jointly denote what is expressed by the affix'; so that the accusative ending may be attributed to what is expressed by the desiderative word as a whole. According to this view also, the term '*āyu*,' 'life,' would be indicative of a period of *time*, the meaning being 'if he desires a life lasting for a long time.' So that the accusative would be due to the dictum that 'in the case of intransitive verbs, the time-period may be regarded as an object.'

This rule, relating to the man with the Fire performing the Animal Sacrifice, applies to the case of the *Āgrayaṇa* sacrifice also. Because the Gṛhya texts have prescribed the *Āgrayaṇa* as an obligatory rite for one who has only the domestic fire.

As for the rule that 'the New-Harvest Sacrifice is to be performed in the autumn,' this refers to the *Vrīhi* and the *Shyāmāka* grains, not to the *Yava*. Nor is it necessary to perform the Harvest-Sacrifice at each and every harvest; nor is it performed with such grains as the *Māṣa*, the *Mudga*, and the like. That all this is so follows from the fact that the present text is dependent upon other scriptural injunctions, and it is not itself a self-sufficient injunction, as we have already explained. And in other scriptural injunctions it has been laid down that the *Āgrayaṇēṣṭi* is to be performed with the *Vrīhi*, the *Shyāmāka* and the *Yava*.

Though this is so, yet other grains also should not be eaten, until the *Āgrayaṇēṣṭi* has been performed; since it has been stated in general terms that 'he shall eat *no new grains*;' and if the author had meant to prohibit the eating of only those grains with which the *Āgrayaṇēṣṭi* is performed, then he should have said—'He shall not eat the *Vrīhi*, the *Shyāmāka* and the *Yava*, until he has made the offering;' while what the author of the *Sūtra* has said is—'The Āgrayaṇa is to be performed with the *Vrīhi*, the *Shyāmāka* and the *Yava*; *one shall eat no new grains* until one has made the offering;' so that the term '*grain*' cannot stand for any particular grains only.—(27).

VERSE XXVIII

FOR HIS FIRES, GREEDY OF NEW GRAINS AND MEAT, SEEK TO DEVOUR HIS VERY LIFE, IF THEY ARE NOT WORSHIPPED WITH NEW GRAINS AND WITH MEAT.—(28)

Bhāṣya.

By pointing out the evils arising from the omission of the said rites, the text indicates their obligatory character.

'*Not worshipped with new grains,*'—not having the oblations offered into them,—'*the fires*'—of the man who has set up the fire,—'*seek to devour*'—eat—'*his very life.*'

'*Greed.*'—'Greed' is excessive *longing*; and one who has this, is called 'greedy.' The affix '*ini*' has the force of the possessive.—(28)

SECTION (7)—ATTENDING UPON GUESTS.

VERSE XXIX

NO GUEST SHALL DWELL IN HIS HOUSE WITHOUT BEING HONOURED, TO THE BEST OF HIS ABILITY, WITH SEAT, FOOD, BED, OR WITH WATER, FRUITS AND ROOTS.—(29).

Bhāṣya.

What is said here has already been said before ; it is reiterated here for the purpose of laying down the additional details that follow.

'*No guest shall dwell in his house unhonoured.*'—That is, all guests should be lodged in the house after being honoured.

'*To the best of his ability.*'—One or two, or several,—as many as can be duly honoured—shall be honoured with seat and other things. What is meant is that when guests are living in one's house, all these things should be provided for them, in a respectful manner ; it does not mean that one should give away one's proprietary right over all these articles in the house. Since 'fruits and roots' have been mentioned separately, it follows that these are to be given only in the event of other kinds of food, in the shape of rice, juice, meat and butter, being not available.—(29)

VERSE XXX.

HE SHALL NOT HONOUR, EVEN WITH SPEECH, IMPOSTORS, THOSE WHO FOLLOW IMPROPER OCCUPATIONS, THOSE WHO ARE CAT-LIKE IN THEIR BEHAVIOUR, HYPOCRITES, LOGICIANS, AND THOSE WHO BEHAVE LIKE HERONS.—(30)

Bhāṣya.

In view of the implied meaning of the terms 'shall dwell,' people have taken this verse to mean that one shall

Answer :—The term has been added for the purpose of laying stress upon the fact that those persons are meant who still keep up their study of the Veda.

'*Householders.*'—This does not mean that the mendicant, the ascetic and the student are not to be honoured ; all that is meant is that, since all these live upon *alms*, they cannot be regarded as 'guests ;' especially as the student cannot dwell anywhere else except at his teacher's house, and the ascetic cannot dwell away from the forests. For the Renunciate also, dwelling in villages is not possible, since it has been distinctly declared that 'he shall go to the village only when seeking for alms' (Gautama, 3. 14). From all this it follows that, in view of the fact that persons in the other stages of life live in places other than 'households,'—even though it be somehow possible for them to have the character of 'guests,' —what is said here can apply to *householders* only, *as a rule.*

'*With offerings to Gods and to Pitṛs.*'—That is, these persons are to be received and honoured at the performance of rites in honour of Gods and of Pitṛs.

'*Otherwise.*'—Those who are not 'accomplished,' should be avoided, even though they be free from the aforesaid defects (described in 30).—(31)

VERSE XXXII

THE HOUSEHOLDER SHALL GIVE AS MUCH AS HE CAN TO THOSE WHO DO NOT COOK THEIR OWN FOOD ; AND, FOR THE SAKE OF ALL LIVING BEINGS, HE SHALL MAKE APPORTIONMENT, WITHOUT DETRIMENT (TO HIMSELF).—(32)

Bhāṣya.

'*Those who do not cook their own food.*'—Students and Renunciates are meant,—say some.

But this is not right, as gifts to students and hermits has already been laid down as an obligatory duty. Hence, what is meant by the present text is that one shall give as much

as one can to the poor and also to impostors (who are unable to cook for themselves). That is, his giving shall be in due consideration of what he can give and of the quantity of food cooked in his house. Since the recipients are described as doing no 'cooking,' it follows that *cooked food* is to be given to them.

'*Apportionment.*'—He shall distribute out of his other belongings also,—such as fuel, clothing, medicines and other useful things.

'*Among all beings.*'—The term 'beings' stands for all living things in the world; just as it is used in such declarations as '*gāyatri* is all this *being*.' Since inanimate beings cannot be helped in the same manner as living beings, this term here stands for *conscious*, *living*, beings only. Thus, according to the view that plants are capable of growing and endowed with consciousness, it would follow that some apportionment of wealth should be made for providing for the watering of plants, &c., also.

The term '*bhūta*,' '*being*,' has many meanings: (1) In some cases, it means *the principal thing*, *e.g.*, in such expressions as 'this Brāhmaṇa woman is *the being* in this house;' (2) sometimes it means '*ghost*;' *e.g.*, 'this person is obsessed by a being;' (3) sometimes it means the *contrary thing*; *e.g.*, 'he says, what is *bhūta*;' (4) sometimes it is used in the sense of the past,—*e.g.*, 'this verb denotes the *bhūta*;' (5) sometimes it stands for particular deities,—*e.g.*, 'offering to the *bhūtas*;' (6) sometimes it stands for all conscious beings,—*e.g.*, 'one should not kill *bhūtas*;' (7) sometimes it denotes *approach*,—'our Moon is *bhūta*, become, large;' (8) sometimes it denotes similitude,—*e.g.*, 'this is *kāvya—bhūta*, as if it were a poem;' and (9) sometimes it means *coming into existence*,—*e.g.*, 'Devadatta's son is *bhūta*, born.' What the term means in the present context we have already explained.

The Dative ending in '*bhūtēbhyaḥ*' denotes '*for the sake of*.'

'*Without detriment*;'—so that no suffering be caused to his own family; that is, he shall keep back enough for his own family, and then, with the remainder, he shall 'make the apportionment.' This is what is taught also in 11-10.—(32)

SECTION (8)—DUTIES OF THE ACCOMPLISHED STUDENT : SOURCES OF WEALTH.

VERSE XXXIII

SUFFERING FROM HUNGER, THE ACCOMPLISHED STUDENT SHOULD SEEK FOR WEALTH FROM THE KING, OR FROM ONE AT WHOSE SACRIFICIAL RITES HE OFFICIATES, OR FROM HIS PUPIL ; AND NOT FROM OTHERS ; SUCH IS THE RULE.—(33)

Bhāṣya.

The term '*king*' here stands for all wealthy castes ; as the author is going to declare later on (10-113)—'The king should be begged by persons suffering from want and seeking for wealth and metals.' Thus the term '*rājan*,' '*king*,' in its primary denotation signifies the *Kṣattriya* caste ; but on the strength of what we see in other treatises, we take it to mean here the 'king of men,' specially, as kings of men are wealthy. Thus, what the text means is that—'gifts' should be received from such persons as are extremely rich in the possession of cows and bulls, goat and sheep, cash and grains. In doing this, the man shall be also observing the rule that 'he should live without causing pain to any one ;' as such people do not feel any pain in making gifts ; while if one were to beg from men with small wealth, it would be open to objection.

If the term '*rājan*' were taken in its primary sense of the *Kṣattriya caste*, the receiving of gifts from *Brāhmaṇas* and others would become forbidden ; and this would be against the teaching of all *Smṛtis*. In another *Smṛti*, we read—'One shall receive gifts from commended twice-born people, and uncooked food also from a *Shūdra* who is submissive.' In prohibitions also, we find the term '*rājan*' used in the sense of 'king of men ;' *e.g.*, in such passages as—'One shall not

accept gifts from the Rājā,' where the prohibition cannot apply to the *Kṣattriya caste,* since the text subsequently adds —'or from one not born of *Kṣattriya* parents' (4·84). It is for this reason that this latter verse cannot be taken as forbidding the acceptance of gifts from the Kṣattriya, because, if that were meant, the text could not add 'from one not born of Kṣattriya parents ;' for those 'not born of Kṣattriya parents' can never be 'Kṣattriyas.' For these reasons, the conclusion on this point is as follows :—'gifts shall be accepted from such Kṣattriya kings as behave according to the scriptures, and not from others.'

'*From one at whose sacrificial rites he officiates, or from his pupil.*'—The Genitive ending is used in reference to the 'wealth.' Or, we may read the phrase as ending with the 'Tasi affix'—*yājyāntevāsitaḥ.*' Since both these names are based upon the doing of certain acts, the meaning is that—'he shall live by the occupations of Teaching and Officiating at Sacrifices.'

Others explain as follows :—The receiving of gifts from others would constitute a minor sin, and other means of acquiring wealth, such as theft and the like, are distinctly forbidden. The upshot is that he shall worship God and live upon gifts made through love, and also by pronouncing '*svasti*' (at sacrificial performances) ; but in no case shall he do service ; as that means of livelihood has been already forbidden. Thus he may accept gifts from such of his sacrificial clients as have received benefit at his hands, even though he may not be officiating at their sacrifices at the time ; for even though the actual relationship (of priest and client) may have ceased, their duty towards each other remains.

'*Suffering.*'—This means that gifts shall not be sought, if the man has inherited some property; as it has been declared (in verse 15 above) that—'nor when wealth is already there.'

What is said here is not something to be done in abnormal times of distress; as mere 'suffering' does not constitute 'distress;' all that it means is 'absence of earned wealth;' and it would be a case of 'distress,' only if the adopting of any of the sanctioned means of living were impossible, or if all one's property were destroyed. Even though he may be possessed of much cash and grains, his grain-supply may become exhausted in times of famine; and, in such cases, if entertainment as a guest would be impossible, and the man would be suffering from hunger, this would constitute 'distress;' while, if the man were not pining from hunger, this would be simple 'suffering.' Such is the difference between the two (*distress* and *suffering*).

'*Not from others.*'—That is, he shall receive no gifts from persons with little wealth, or from one who receives no benefit from the person (begging).—(33)

VERSE XXXIV.

THE ACCOMPLISHED BRĀHMAṆA SHALL NOT, IF HE CAN, SUFFER FROM HUNGER; NOR SHALL HE WEAR TORN OR DIRTY CLOTHES, SO LONG AS HE HAS ANY PROPERTY.—(34).

Bhāṣya.

If he happen to fail in some attempt at acquiring wealth, he shall not, at once, have recourse to methods permitted during abnormal times; on the contrary, he should try again and again; this is what has been said in 4·13. Consequently, if the man is a cultivator, and his crops have withered for want of grain, he should not, merely for this, at once have recourse to living upon others, or to begging.

So long as he can, and so long as he has property, torn and dirty clothes shall not be worn.—(34)

SECTION (9)—PERSONAL CLEANLINESS.

VERSE XXXV.

KEEPING HIS HAIR, NAILS AND BEARD CLIPPED, SUBDUED, WEARING WHITE CLOTHES, PURE, — HE SHALL ALWAYS REMAIN ENGAGED IN VEDIC STUDY, ALSO IN WHAT MAY BE CONDUCIVE TO HIS WELFARE.—(35)

Bhāṣya.

'*Clipping.*'—This clipping, or 'shaving of the lips'—is necessary. By this the man becomes '*pure,*' as the text says. If a man wear long hair, bathing becomes a difficult process, and the man is likely to be lazy on that account : and would thus remain 'impure.' If, however, even though wearing long hair, he is careful about his bath, then the wearing of hair would not be objectionable.

'*Subdued*'—free from haughtiness.

'*Pure*'—in all matters ; and also purified by the right use of such means of cleanliness as clay, water, mouth-rinsing, and so forth.

He should be always engaged in the study of the Veda. Though this has been already said before, yet it is repeated again and again, in order to show its great importance.

'*What is conducive to his welfare.;*'—*i.e.*, the avoiding of illness by remedies, and also by guarding against indigestion, untimely meals, heavy and hot food, and so forth.—(35).

VERSE XXXVI.

HE SHALL HOLD A STICK OF BAMBOO, AND ALSO A WATER-POT FULL OF WATER, THE SACRED THREAD, A HANDFUL OF KUSHA-GRASS AND A PAIR OF BRIGHT GOLDEN EAR-RINGS.—(36).

Bhāṣya.

The 'holding' of the sacred thread and of the ear-rings, would consist in their being worn on the body ; and each of

these should be worn on that part of the body for which it is fitted ; for instance, the ear-rings shall be worn in the ears, and the sacred thread over the body ; the term '*kuṇḍala*,' 'ear-ring,' being the name of the ornament for the ear ; and the name 'sacred thread' being applied to the thread worn over the neck and passing under the right arm.

The stick and the rest are to be always kept on the body, in view of the visible purposes served by them. For instance, the stick serves as a support when the man is tired, and it also serves the purpose of driving away the bull and other aggressive animals.

Inasmuch as 'cleaning' has been laid down as to be done with water taken out of a reservoir, the present text restricts the vessel to the 'water-pot' definitely ; and this precludes the jar and other vessels, which serve the same purpose (of holding water), and not such other things as the ear-ring, the bracelet, and so forth.

Thus it is that the water-pot has to be kept filled with water, for the purpose of removing such uncleanliness as may be caused by contamination during the act of paying the calls of nature, and which is capable of being removed by water. It has been said that—'in matters within one's power, one should not remain unclean for a single moment.' The meaning of the phrase, 'in matters within one's power,' is as follows :— If the water held before has been used up, and then there happens to come about such further uncleanliness as is caused by spitting, and the like, then, if water be not available, there would be no harm in the man remaining unclean for sometime (till he can obtain the requisite water); but even so, in connection with the calls of nature, our author is going to prescribe bathing under 12. 22, where it is laid down that 'the man should dip into water, with all his clothing.'

Precise rules regarding the means of cleaning have been laid down in another *Smṛti* text. Says the revered *Vasiṣ-*

ṭha (12-15-17)—" For water, hand and wood, Fire has been declared to be the means of cleaning ; hence, having washed the water-pot with the hands and with water, the offering that one makes, has been declared by Manu Prajāpati to constitute *Paryagnikaraṇa* (Fire-purfication). The person knowning the laws of cleanliness should rinse his mouth after having done all necessary acts.'

Baudhayāna also has said—after having begun with the words, ' Now the water-pot is to be held, '—' Having become clean, and when one washes the water-pot, this washing of things constitutes *Paryagnikaraṇa* (Purification by fire) ; even in his previous condition, the man shall leave off the water-pot, on account of its being unclean ; but the learned shall not decry it, nor censure it, nor regard it as objectionable.'

The name ' *kamaṇḍalu*,' ' *water-pot*,' is based upon the particular shape, and not upon any particular species or kind, of its material. So that, whether it be made of eathernware or of gold, or of silver,—the cleaning, in all cases, is to be done in the manner just described, and in the manner that has been prescribed in connection with the original substance of which it may be made. But, on its coming into contact with urine and such things, the purification is to done in the manner laid down in connection with the constituent material. In all cases, the hands are to be washed, because of their being in contact with such sources of contmination as the man in an unclean state.

Says Gautama also—' Having placed the pot somewhere near him, for the purpose of purification,' *etc., etc.*, So, in the present verse, what is meant by ' holding ' is keeping near oneself, and not the actual holding in the hand.

' *Veda*' is the name of ' Kusha-handful.' The use for this consists in the ' touching of the organs,' which has been laid down as to be done with ' Kusha-blades.'

The upshot of all this is that things that serve transcendental purposes shall be held on the body at all times, while those that serve only visible purposes are to be kept only when need arises.

'*Bright.*'—Beautiful, in shape, and also by the burnishing of the gold by heating and polishing.—(37)

VERSE XXXVII.

HE SHALL NOT LOOK AT THE SUN WHEN RISING, NOR WHEN SETTING, NOR WHEN IT IS ECLIPSED, NOR WHEN IT IS IN WATER, NOR WHEN IT HAS REACHED THE MIDDLE OF THE SKY.—(37)

Bhāṣya.

'*Eclipsed*'—Hidden by eclipse.

'*In water*'—Reflected in water.

'*When it has reached the middle of the sky*'—*i.e.*, at midday—one shall not look at the Sun.—(37).

VERSE XXXVIII.

HE SHALL NOT STEP OVER THE ROPE TO WHICH A CALF IS TIED; HE SHALL NOT RUN WHEN IT IS RAINING; HE SHALL NOT LOOK AT HIS OWN FIGURE IN WATER; SUCH IS THE ESTABLISHED RULE.—(38).

Bhāṣya.

'*Vatsatantrī*' is the rope to which the calf is tethered; or, it may mean 'a line of calves.' This '*he shall not step over*'—not cross over. Says Gautama (9.52)—'One shall not pass over the *vatsatantrī.*'

'*Figure*'—shape of the body.

'*Own.*'—The addition of this implies that looking at the figure of other persons is not forbidden.

'*Such is the established rule,*'—ordained in the scriptures—(38).

VERSE XXXIX.

BY A MOUND OF CLAY, A COW, A DEITY, A BRĀHMAṆA, CLARIFIED BUTTER, HONEY, A CROSS-WAY AND THE WELL-KNOWN TREES—HE SHALL PASS IN SUCH A MANNER AS TO LEAVE THEM ON HIS RIGHT.—(39)

Bhāṣya.

This rule applies to cases where, when a man has started to go, the said things happen to come in his way. He should go in such a manner that they remain to his right. Another *Smṛti* has laid down, in connection with depatures, that—'he should walk round rightwards.'

'*Deity*'—as painted on scrolls, for purposes of worshipping. Gautama has declared that—'One shall pass round the temples of gods leaving them on his right;' and, on the strength of popular opinion, the term '*deity*' of the text is to be taken as standing for the temples containing images of the Four-armed *Viṣṇu*, the Sun and other gods;—and the same should be done with sacrificial houses also, as the author is going to declare later on.

'*Madhu*'—should be taken here as standing for *Honey*, on the strength of its being mentioned along with 'clarified butter;' also because it is mentioned in the middle of a number of auspicious things.

'*Well-known trees.*'—Large trees, well known for their great utility and size, or, for the large produce of flower and fruits; such trees, for instance, as the *Udumbara*, and the like. 'The Udumbara is vigour itself,' says a Vedic description.

Some people have explained '*well known*' as 'of superior quality.' But these people have no support for this, except certain popular notions; and they should be ignored.—(39)

VERSE XL.

EVEN THOUGH MAD, HE SHALL NOT APPROACH A WOMAN DURING HER COURSES; NOR SHALL HE SLEEP ON THE SAME BED WITH HER.—(40)

Bhāṣya.

'*Mad*'—even though suffering from the darts of passion.

'*Courses*'—stands for the blood that appears every month in the woman. When this is visible, he shall not approach her. Nor shall he sleep on the same bed with her.

It may be argued that—'the probibition put forward is already implied in the aforesaid prohibtion of touching a woman in her courses.'

But what the present text contains is not a prohibition, but the injunction of a positive observance. And there is a difference in the expiatory rite prescribed in connection with the omission of this observance.—(40)

VERSE XLI.

OF THE MAN WHO APPROACHES A WOMAN COVERED WITH IMPURITY,—INTELLIGENCE, VITALITY, STRENGTH, SIGHT AND LONGEVITY WEAR OFF.—(41)

Bhāṣya.

Impurity—is the same as what has been spoken of above as 'courses.'

'*Covered.*'—connected with.

This verse is supplementary to the preceding verse.—(41)

VERSE XLII.

OF THAT SAME MAN, IF HE AVOIDS THE WOMAN COVERED WITH IMPURITY, INTELLIGENCE, VITALITY, STRENGTH, SIGHT AND LONGEVITY FLOURISH.—(42)

Bhāṣya.

This mention of *flourshing* also is purely commendatory.—(42)

VERSE XLIII.

HE SHALL NOT EAT WITH HIS WIFE; NOR SHALL HE LOOK AT HER WHILE SHE IS EATING, OR SNORING, OR YAWNING, OR SITTING AT HER EASE.—(43)

Bhāṣya

Under 5.130, it is said that 'the mouth of women is always pure,' and again one is advised to avoid 'the leavings of women and Shūdras.' Both of these are true within their own limited sphere. When the mouth is said to be 'ever pure,' it refers to the time of sexual intercourse, in view of what has been declared in another *Smṛti* regarding 'the purity of the woman during sexual intercourse.' From

this it follows that the prohibition applies to such a woman with whom one can never have such intercourse ; *e.g.*, the mother, the sister, and the like. Specially because what is prohibited here is not simply *affectionate treatment*, but the entertaining of thoughts of love and longing preceded by the erotic sentiment. Hence it follows that the 'purity' pertains to woman related to such intercourse, and the prohibition to those not so related.

The above considerations would give rise to the notion that one may eat with one's wife, who serves the purposes of sexual intercourse ; hence with a view to preclude such an idea, the text proceeds to declare—'*he shall not eat with his wife.*'

"As a matter of fact, what has been said regarding the 'purity' of the woman's mouth, refers to a particular form of advances that the man in love generally makes, so that the purity can refer only to the act of *kissing* ; and there is no possibility of its making any one inclined to eat with his wife."

But the reiteration contained in the present verse is meant to show the form of the *observance* ; which means that one should make a life-long vow that 'he shall never eat with his wife.'

The 'eating together' that is mentioned here as the object of prohibition is—(*a*) eating out of the same dish, (*b*) eating at the same time and (*c*) eating at the same place. So that there can be no room for the idea that the pohibition applies to 'leavings.' That the meaning of 'eating *together*' is as just mentioned we gather from other Smṛti texts and from usage ; as for 'leavings,' this term can only mean what has been left.' Thus, then, when it is said that—'his friends and others he shall feed *with his wife*' (3. 113),—it is clear that what is meant is, *not* that they shall eat out *of the same dish* with the wife, but that they shall eat at the same time and place with her. [Hence, it must be these latter that are forbidden by the present verse].

Others have explained 'leavings' as something different—as what has been left after one has eaten. So that it would not be a case of 'eating the leavings' when one eats in the same dish with one's wife.

According to this explanation, what would be the object of the prohibition would be *the eating with Shrūdas* only; and this would involve the abandoning of universally accepted notions, under which mere touch (of the Shūdra) is regarded as constituting '*uchchiṣṭa*,' 'leaving;' and this touch is present also when two persons are 'eating together.'

Some people hold that what is forbidden is eating at the same time and place; that this is so, follows from the fact that the teaching herein contained is with a view to a visible purpose; the prohibition therefore being based upon the fact that men differ in their nature, some men are not pleased with their wife eating large quantities, while there are others who, on finding their wife eating little, think that she is deceiving him by eating little in his presence.

Similar to the above are the other restrictions: '*He shall not look at her while she is eating;*' if he sees her while eating, when she may be opening her mouth wide, she may look ugly and thus fail to please her husband.

'*Snoring*'—is the sound made by the nose filled with the wind passing down from the head. Here also the disfiguring of the face is likely to make the husband displeased.

'*Yawning*'—the prolonged breathing out of air with the mouth, or the spreading out of the body and limbs. This also is undesirable on the said grounds.

'*Sitting at her ease*'—with hair dishevelled, with the body thrown upon the ground.—(48)

VERSE XLIV.

THE BRĀHMAṆA, DESIRING BRIGHTNESS, SHALL NOT LOOK AT A WOMAN WHO IS APPLYING COLLYRIUM TO HER OWN EYES, OR WHO HAS

ANOINTED HERSELF, OR WHO IS UNCOVERED, OR IS BRINGING FORTH A CHILD.—(44)

Bhāṣya.

One who is applying collyrium to another's eyes, looks beautiful (hence there is no harm in looking at her).

'*Uncovered*'—with her clothing removed. As a rule, men long for looking at a woman only when she is veiled; while, when the woman is undressed, all her limbs become visible, and, on scrutiny, all these may not turn out to be shapely; consequently, one should avoid looking at a naked woman.

'*Desiring brightness.*'—'Brightness' stands for brightness of complexion, as also for energy.—(44)

VERSE XLV.

HE SHALL NOT EAT FOOD WITH ONLY ONE PIECE OF CLOTH ON HIM; HE SHALL NOT BATHE NAKED; HE SHALL NOT PASS URINE ON THE ROAD, NOR ON ASHES, NOR ON THE HAUNTS OF COWS.—(45)

Bhāṣya

Even though the man always wears his sacred thread (and hence, correctly speaking, he is never with only one piece of cloth on), yet, since the sacred thread is always on the body and it does not cover any part of the body, and since the present injunction is apart from the section dealing with Upanayana (where the wearing of the sacred thread is prescribed),—he is regarded as '*having only one piece of cloth on himself.*' What the text means is that, at the time of eating, he shall have on his body a second piece of cloth capable of covering his body.

'*He shall not pass urine.*'—'Urine' here stands for excretions of all kinds.

'*Pathi*'—on the road.

'*On the haunts of cows*'—the path by which cows pass, or the place where they go to graze.—(45)

VERSE XLVI.

NOR ON PLOUGHED LAND, NOR IN WATER, NOR ON AN OVEN, NOR ON A MOUNTAIN, NOR IN A RUINED TEMPLE, NOR ON AN ANT-HILL.—(46)

Bhāṣya.

'*Oven*'—a structure of bricks, for the depositing of fire.

'*Mountain*'—here stands for forests and gardens; as the mountain-top is going to be specifically forbidden (in the next verse). If the word were really meant to stand for the mountain itself, and the prohibition applied to the mountain as a whole, then people living on the mountains would have to go without passing urine at all.

'*Ant-hill*'—the mound of earth set up by insects.—(46)

VERSE XLVII.

NOR IN HOLES INHABITED BY LIVING CREATURES, NOR WALKING, NOR STANDING, NOR ON REACHING THE BANKS OF A RIVER, NOR ON THE MOUNTAIN-TOP.—(47)

Bhāṣya.

'*Nor walking, nor standing.*'—By the prohibition of passing urine while walking or standing, it is implied that one should pass urine *sitting*. Nor very close to the river, nor in the river itself; that is to be regarded as 'very close' where there is fear of the urine touching the river.

"Mountain-top"—Peak.—(47)

VERSE XLVIII

ONE SHOULD NEVER PASS FAECES OR URINE, WHILE LOOKING AT THE WIND OR FIRE, OR A BRĀHMAṆA, OR THE SUN, OR WATER, OR COWS.—(48)

Bhāṣya.

What is meant is that one shall not do the act facing the wind; and the other things he shall not look at, while urinating, even by turning his body towards them. Since *wind* is colourless, its *seeing* can only be ascertained by seeing the flight of leaves, bits of earth and other things waft-

ed by the wind. This prohibition would be incongruous if it applied to the entire *air-circle* (atmosphere); since wind is blowing everywhere.—(48)

As a commendatory supplement to this we have the next verse

VERSE XLIX.

THE INTELLIGENCE OF A MAN PERISHES, IF HE PASSES URINE, FACING THE FIRE, THE SUN, THE MOON, THE WATER, THE BRĀHMAṆA, THE COW AND THE WIND.—(49)

Bhāṣya.

"Since it has been laid down that one should pass urine, facing the north,—and the sun rises in the east,—how can one ever face the sun, in view of which possibility we have the present prohibition ?"

The present verse is a commendatory supplement ; just like the assertion—'not in the sky, nor in heaven, &c.' Then again, during the northern solstice, the sun moving towards the north, it would be possible to face the sun. Or, the prohibition may be taken as meant for the common people (who may not know the rule regarding urinating with face towards the north).

Some people read '*pratisandhyam.*' But this is not right ; because regarding the passing of urine we have the rule that 'during the two twilights it shall be done as during the day ;' and also because the forcible checking of urine, etc., has been forbidden. For these reasons, we should read '*prativātam,*' 'facing the wind.'

This verse is supplementary to the foregoing one.

'*Mēhataḥ*'—may be construed either as ending with the Present-participial affix '*shatṛ*,' or with the affix '*tas*' (having the sense of the Ablative) ; the meaning being—'the man passing urine,' or 'by the passing of urine.'—(49)

VERSE L.

HE SHALL PASS IT AFTER PLACING A STICK, OR A CLOD, OR LEAVES, OR GRASS, OR SOME SUCH THING, RESTRAINING HIS SPEECH, CLEAN, HIS BODY WRAPPED AND COVERED.—(50)

Bhaṣya.

'*Tiraskṛtya*'—'placing between'—the stick, etc.; on that he shall pass urine. Or, '*tiraskṛtya*' may mean 'having covered;' in which case, the meaning would be that 'he should cover the ground with sticks and then pass urine.' In this latter case, the reading with the Insturmental-ending —'*tṛṇādinā*—would be clearer; the construction being—'having covered with sticks or with clods, or with leaves, or with grass.'

'*Pass it*'—i.e., pass urine and evacuate his bowels.

'*Restraining his speech, clean*'—*i.e.*, with mouth not unwashed (not having anything in his mouth).

'*Body wrapped*'—covered with cloth.

'*Covered*'—the head tied up. The rule prescribed is—'with the sacred thread on his ear, etc.'—(50).

VERSE LI.

HE SHALL DO THE PASSING OF URINE AND FAECES DURING THE DAY, WITH HIS FACE TOWARDS THE NORTH; AND AT NIGHT, WITH FACE TOWARDS THE SOUTH; AND AT THE TWO TWILIGHTS AS DURING THE DAY.—(51)

Bhāṣya

'*Samutsarga*'—passing.—(51)

VERSE LII.

IN THE SHADE, OR IN DARKNESS, THE BRĀHMAṆA MAY—DURNING THE DAY OR THE NIGHT—DO IT, WITH HIS FACE TOWARDS ANY DIRECTION HE PLEASES; AS ALSO WHERE THERE IS DANGER TO LIFE, AND WHEN THERE IS FEAR.'—(52)

Bhāṣya

'*Shade*'—i.e., where the sun's rays are shut out by walls or doors, etc.

'*Darkness*'—the obstruction of light by clouds or fogs or eclipses or by night.

'*With his face towards any direction he pleases.*'—He shall pass urine with his face towards that direction which he finds convenient.

This rule pertains to such 'darkness' as makes it impossible for the directions to be determined.

'Danger to life,' and 'fear'—due to thieves, etc.—(52)

VERSE LIII.

HE SHALL NOT BLOW FIRE WITH THE MOUTH ; NOR SHALL HE LOOK AT A NAKED WOMAN. HE SHALL NOT THROW AN UNCLEAN THING INTO FIRE ; NOR SHALL HE WARM HIS FEET AT IT.—(53)

Bhāṣya.

Fire should be blown with deer-skin-fans and such things.

'He shall not look at a naked woman'—'apart from sexual intercourse,' says another Smṛti-text.

'Unclean thing'—*'amēdhya'*—*'medha'* means *sacrifice* ; *'mēdhya'* is *fit for use at sacrifice* ; and *'amēdhya'* is *unfit* for use at sacrifices ; such things, for instance, as onions, urine, excreta, and so forth. Anything like this, he shall not throw into fire.

He shall not raise his feet directly towards the fire and warm them at it. There is no objection to the feet being covered and then warmed for the purpose of exciting perspiration.—(53).

VERSE LIV.

HE SHALL NOT PLACE FIRE UNDER HIMSELF ; NOR SHALL HE STEP OVER IT ; HE SHALL NOT PLACE IT UNDER HIS FEET. HE SHALL NOT DO ANYTHING DANGEROUS TO LIFE.—(54)

Bhāṣya

While lying upon his head, he should not place the fire-pan underneath it. *'Upadhāra'* means *placing.*

'Stepping over'—passing along—after having jumped over it.

'Under his feet ;'—*i e.*, he shall not place it in a place where he might put his foot upon it.

'Anything dangerous to life'—such as too laborious work, or runing with too much force, and so forth ; these he should not do.—(54).

VERSE LV.

AT JUNCTION-TIME, HE SHALL NOT EAT, NOR TRAVEL, NOR SLEEP. HE SHALL NOT SCRATCH THE GROUND; AND HE SHALL NOT REMOVE HIS OWN GARLAND.—(55).

Bhāṣya.

'*Junction-time*'—twilight.

'*Samvēshana*'—is *sleeping*.

Vedic Study also during twilight is going to be forbidden later on. Another Smṛti has forbidden intercourse with women also, during twilight, *e.g.*—'At the time of twilight, one shall avoid four acts—eating, sexual intercourse, sleeping and reading.'

'*He shall not scratch the ground.*'—What is forbidden is the tearing of the ground, and not the writing of letters, &c., with a writing-brush and such things.

'*He shall not remove his own garland.*'—Flowers stringed together are called 'garland;' and when one has placed this upon his head, or on his neck, he himself should not remove it,—either because it has faded or because it is found to be too burdensome. What is meant is that he shall have it removed by another person.

Some people assert that the whole of the verse pertains to the time of twilight.—(55).

VERSE LVI.

HE SHALL NOT THROW INTO WATER URINE, OR FAECES, OR SPITTINGS, OR ANYTHING ELSE CONTAMINATED BY UNCLEAN THINGS, OR BLOOD OR POISONS.—(56).

Bhāṣya.

'*Lohita*'—Blood.

'*Poisons.*'—The plural number is used, in view of there being several kinds of poison, which are divided into 'natural' and 'artificial,' or into 'moveable' and 'immoveable,' or into the various varieties of '*gara*' and the rest.—(56).

VERSE LVII.

ALONE HE SHALL NOT SLEEP IN A DESERTED HOUSE. HE SHALL NOT OFFER ADVICE TO HIS SUPERIOR. HE SHALL NOT CONVERSE WITH A WOMAN IN HER COURSES. HE SHALL NOT GO TO A SACRIFICE UNINVITED.—(57).

Bhāṣya.

'*Deserted house*'—*i.e.*, one in which no one lives.

'*His superior.*'—One who is inferior, in occupation (learning, wealth, &c.), shall not address to his superior such words of advice as 'this is proper for you,' 'that is improper,' and so forth, accompanied by a statement of reasons and arguments.

'*Udakī*'—a woman in her courses ;—with her he shall carry on no conversation.

'*He shall not go uninvited to a sacrifice,*'—*i.e.*, to a place where a sacrifice is being performed. Gautama has said —'For merely seeing it, he may go, if he desires' (9-55) ; hence the present prohibition pertains to such things as eating and the like at sacrifices, without invitation.—(57).

VERSE LVIII.

IN THE ABODE OF FIRE, IN THE COW-PEN, IN THE PRESENCE OF BRĀHMAṆAS, DURING THE READING OF VEDAS, AT THE TIME OF EATING, HE SHALL UNCOVER HIS RIGHT HAND.—(58).

Bhāṣya.

The term '*goṣṭha*,' '*pen*,' signifies the dwelling-place ; and it is a different word from the compound [*go* + *sthā*, which means an *abode of cows*, and with which, therefore, the word '*gavām*,' '*of cows*,' would be superfluous].

'*Brāhmaṇas.*'—Significance is meant to be attached to the plural number. [What is prescribed is to be done only when there are many Brāhmaṇas present].

'*Hand*' stands for the *arm*.

'*Eating.*'—When he himself is eating.—(58).

VERSE LIX.

HE SHALL NOT PREVENT A HEIFER WHILE SHE IS DRINKING, NOR SHALL HE POINT HER OUT TO ANYBODY. HAVING SEEN THE RAINBOW IN THE SKY, THE WISE MAN SHALL NOT SHOW IT TO ANY PERSON.—(59)

Bhāṣya.

When a heifer—either his own or some-body's—is drinking water or milk, he shall not prevent her; nor shall he tell of it to another person.

This rule refers to the time before milking. During milking, it has been enjoined that the flow of milk is to be accelarated (by keeping the calf near, and preventing it from sucking).

The feminine gender (in '*dhāyantīm*') implies that there is no harm in preventing a male calf from sucking.

'*Rainbow*';—that which is called '*Shakradhanuṣ*' and '*Vijñanachchhāyā*' in Kashmir. '*In the sky*;'—this is a needless reiteration. But some people have explained that this has been added for the purpose of indicating that there is no harm in seeing and showing the rain-bow when it appears over a mountain.—(59)

VERSE LX.

HE SHALL NOT DWELL LONG IN AN UNRIGHTEOUS VILLAGE, NOR IN ONE ABOUNDING IN SICKNESS. ALONE, HE SHALL NOT UNDERTAKE A JOURNEY; NOR SHALL HE RESIDE FOR LONG ON A MOUNTAIN.—(60)

Bhāṣya.

The village, inhabited by many such persons as have committed sins of varying grades of seriousness, is, by reason of their presence, called 'unrighteous.' In such a village he shall not dwell. The term '*village*' stands for human dwelling-places; hence the prohibition applies to cities also.

A marshy country abounds in sickness; in such a country, and in a desert, which also abounds in sickness, he

shall not dwell. He shall also leave a country where by chance some epidemic might begin to rage.

'*Alone*'—without a companion—'*he shall not undertake a journey.*'—(60)

VERSE LXI.

HE SHALL NOT DWELL IN A COUNTRY WITH A SHŪDRA KING ; NOR IN ONE SURROUNDED BY UNRIGHTEOUS PERSONS ; NOR IN ONE OCCUPIED BY IMPOSTORS ; NOR IN ONE FREQUENTED BY MEN OF THE LOWEST CASTES.—(61)

Bhāṣya.

'*Kingship*' consists in ruling over a country ; he shall not dwell in a country which is under the sway of a *Shūdra*. The term 'King' here stands for the seven constituents of Kingship,—*viz.*, the minister, the commander of the army, the judge, and so forth ; and the present verse forbids dwelling in a country where all of them belong to the *Shūdra* caste.

Objection:—"It having been already said that he shall not dwell *in an unrighteous village*, what is meant by 'in a country surrounded by unrighteous persons' is already implied."

There is no force in this objection. The former prohibition refers to dwelling in a place *inhabited* by unrighteous persons ; while what the present verse means is that one shall not live in a place where unrighteous persons, living elsewhere, may happen to congregate. That is why the text has used the term 'surrounded ;' the sense being that 'one shall not stay at a place which is crowded by such persons.'

Similarly with the country swarming with '*impostors*.' Though these also, being outside the pale of 'Vedic religion,' are included among the 'unrighteous,' yet they have been mentioned separately in consideration of the fact that they pretend to be '*righteous*.'

'*Frequented by*'—associated with—'*men of the lowest castes*.' Or, '*frequented*' may mean 'harassed ;' *e.g.*, the Bāhlīka country, which is frequently outrun by barbarians.—(61)

VERSE LXII.

HE SHALL NOT EAT ANYTHING FROM WHICH OIL HAS BEEN EXTRACTED; HE SHALL NOT COMMIT GLUTTONY; HE SHALL NOT EAT VERY EARLY IN THE MORNING, NOR VERY LATE IN THE EVENING; NOR IN THE EVENING, IF HE HAS EATEN IN THE MORNING.—(62).

Bhāṣya.

He shall not eat anything from which oil has been extracted; for instance, the oil-cake, juices and meat. Later on (5-24-25), the Author shall provide a counter-exception in the case of sacrificial remnants and preparations of milk kept over-night; and the plural number (in the term '*preparations* of milk') is used in consideration of the large number of much preparations as whey, coagulated milk and so forth; though curd alone is the direct preparation of milk. But if curd alone were meant to be included in the counter-exception, then the Author would have mentioned that alone by name. So that curd can never be regarded as 'kept over-night.' From this it follows that the prohibition contained in the present verse does not apply to whey, coagulated milk and such other preparations of milk.

'*He shall not commit gluttony*'—Eat too much. The stomach is divided into three parts: one part is to be filled with solid food, another with water and other liquids, and the third is to be left empty for the moving about of the juices; it is in this manner that one should eat; and this means that he shall not commit gluttony.

'*Very early*'—*i.e.*, just at sun-rise, one should not eat. For weaker people, the proper time for eating is after the expiry of three hours in the morning, and for other persons it is midday.

'*Not very late in the evening*'—*i.e.*, one shall not eat at sunset; '*nor in the evening, if the has eaten in the morning*,'—to his fill. This means that at both times one should eat while some hunger is still left. This is what

has been thus asserted—'Morning and evening are the two times for eating, ordained by the gods. But if one has eaten to his fill in the morning, then he shall not eat in the evening.'

Or, the text may be explained in the following manner :—'He shall not eat to his fill both in the morning and in the evening.' It is in view of this that Yājñavalkya (Achāra, 114) has advised light food in the evening.—(62)

VERSE LXIII.

HE SHALL NOT PUT FORTH ANY EXERTION WITHOUT A PURPOSE. HE SHALL NOT DRINK WATER WITH JOINED HANDS. HE SHALL NOT EAT ARTICLES OF FOOD IN HIS LAP. HE SHALL NEVER BE TOO CURIOUS.—(63)

Bhāṣya.

'*Exertion without a purpose*'—*i.e.*, that which does not bring any benefit, preceptible or imperceptible ; *e.g.*, hankering after news of other countries, and so forth.

'*Añjali*' is *joined palms* ;—with this '*he shall not drink water.*' Since water is mentioned by name, the prohibition does not apply to milk and other liquids.

'*Articles of food in his lap*'—fried grains and cakes, &c., he shall not eat, while they are on his thighs. The term '*articles of food*' extends the prohibition to fruits also. As for rice, the mixture of fried flour with water and such other semi-liquid things as cannot be eaten without mixing water,—there is no possibility of their being eaten on the lap.

'*Curiosity*'—is over-eagerness for information about things, without any purpose.

'*Na jātu*'—never.—(63).

VERSE LXIV.

HE SHALL NOT DANCE, NOR SING, NOR PLAY UPON MUSICAL INSTRUMENTS, NOR CLAP, NOR GRIND HIS TEETH, NOR, WHEN SATISFIED, SHALL HE CREATE ENMITY.—(64)

Bhāṣya.

'*Dancing*'—Throwing about of the limbs in a particular manner, as is well known among people.

'*Singing*'—is the producing of sound in the '*Ṣadja*' and other notes of music. What is forbidden here is ordinary *temporal*, not *Vedic*, singing ; the latter being actually enjoined.

'*Musical instruments*'—such as, the lute, the flute, the drum, and so forth. What is forbidden is the man himself playing upon these ; and not making other people play upon them ; as there is nothing to justify the construing of the verb '*vādayēt*' as containing a two-fold causal affix '*ṇich*' —which alone could afford the meaning of 'making to play.'

'*Clapping*'—the sound made by the clapping of the hands, or by striking the ground with the hand, and so forth.

'*Grinding of teeth*'—the indistinct sound made by the teeth is what is known by the name of '*Kṣvēḍanika.*'

If the man happens to be satisfied with another person, he shall not create enmity with him. The prohibition does not apply to the case where the man is harassed by the other person. The term '*virodhayēt*' is to be explained as '*virodham*' (this noun being found by the addition of the nominal affix '*ghaṉ*') '*kuryāt*' (this being the connotation of the '*ṇich*' affix).—(64)

VERSE LXV.

HE SHALL NEVER WASH HIS FEET IN A VESSEL OF WHITE BRASS. HE SHALL NOT EAT OUT OF A BROKEN DISH ; NOR OUT OF ONE THAT IS FELT TO BE DEFILED.—(65)

Bhāṣya.

He should not wash his feet in a vessel of white brass.

In a broken vessel—even in one that may be broken in a single place ;—the use of one that is broken all over would be forbidden by its very nature. In the case of cups, etc., made of leaves, however, since these are never regarded as 'broken vessels,' there would be no harm in using them, even though they may have holes.

'*Bhāva*' is feeling in mind; that vessel with which the mind does not feel satisfied; or that which is defiled by name—such as '*patadgraha*,' 'spittoon,' and the like. In the case of these latter also, the mind does not feel satisfied.—(65)

VERSE LXVI.

HE SHALL NOT USE SHOES, OR CLOTHES, OR SACRED THREAD, OR ORNAMENT, OR GARLAND, OR WATER-POT, WHICH HAS BEEN USED BY OTHERS.—(66)

Bhāṣya.

He should not wear these things, when they have been worn by his father and others. Gautama says—'In cases of disability, these may be used after having been washed.' (9·7)

'*Karaka*' is the water-pot; the using of the pot that is used by even his father is contrary to usage. The pot is held to be a relative substance, and hence can be used only by one to whom it belongs, and by no other person.

'*Ornament*'—bracelet of ivory, and so forth. By reason of this being mentioned along with such cheap articles as the 'water-pot,' and the like, it follows that the use of jewelry and pearl-ornaments is not forbidden. This is the view of some people.—(66)

VERSE XLVII.

HE SHALL NOT TRAVEL WITH UNTRAINED BEASTS OF BURDEN; NOR WITH SUCH AS ARE SUFFERING FROM HUNGER OR DISEASE; NOR WITH THOSE WHOSE HORNS, EYES OR HOOFS ARE INJURED; NOR WITH THOSE THAT ARE DISFIGURED BY THEIR TAILS.—(67)

Bhāṣya.

'*Untrained*'—*i.e.*, not trained; oxen, horses, mules and so forth, which are yoked to chariots, etc. The use of '*cha*' indicates that one shall not ride upon untrained beasts, even when they are not yoked to chariots, etc.

The 'injured horn' pertains to the *ox* only; as that alone has horns, and not horses and other animals.

'*Bāladhi*' is *tail*; those that have been disfigured by their tails; *i.e.*, whose tails have been cut off.

One should not travel on such animals. Another Smṛti text prohibits merely getting upon the back of such animals. —(67)

VERSE LXVIII.

HE SHOULD ALWAYS TRAVEL WITH BEASTS THAT ARE TRAINED, FAST, EQUIPPED WITH SIGNS, WELL ENDOWED WITH COLOUR AND FIGURE, —WITHOUT STRIKING THEM MUCH WITH THE GOAD.—(68)

Bhāṣya.

Some people, in their audacity, do not make any attempt at training animals. It is with a view to this that the Author adds this verse.

'*Trained*'—well-broken.

'*Fast*'—swift going.

'*Equipped with signs*'—with such signs as auspicious hair-whorls, and the like, and not with such unlucky marks as a bare forehead and the like.

'*Endowed with colour and form.*'—'*Colour*' stands for the brightness of the skin, etc., and '*form*' for the shape of the limbs. The 'goodness' of these has to be ascertained with the help of treatises dealing with the characterestics of animals, etc.

'*Without striking much*'—not causing them pain, again and again,—'*with the goad*;' as being struck again and again with the hook, etc., they become perturbed and cause injury. (68)

VERSE LXIX.

THE YOUNG SUN AND THE SMOKE FROM THE DEAD BODY, SHOULD BE AVOIDED, AS ALSO A BROKEN SEAT. HE SHALL NOT CUT HIS NAILS AND HAIR, NOR SHALL HE TEAR HIS NAILS WITH HIS TEETH.—69

Bhāṣya.

For three '*muhūrtas*' after rising, the sun is called the 'young sun.'

'*Smoke from the dead body*'—that which rises from a dead body being burnt.

'*Broken seat*'—*i.e.*, that which is torn, or with holes, or injured. All this should be avoided.

'*He shall not cut his nails and hair*'—himself ; when they have grown too long, he should get them cut by the barber.

He should not tear his nails—even though they may have become very long—with his teeth.

Others construe as follows :—'He shall not cut his nails and hair with his teeth,—and the nails he shall not cut even with his teeth.'

Young women often tear their nails, in the process of adorning them.—(69)

VERSE LXX.

HE SHALL NOT CRUSH CLODS OF EARTH ; NOR SHALL HE CUT GRASS WITH HIS NAILS. HE SHALL NOT DO AN AIMLESS ACT, NOR ONE THAT IS LIKELY TO LEAD TO DISAGREEABLE RESULTS.—(70)

Bhāṣya.

'*Crushing*' means *breaking into pieces*—of clods of earth ; some people hold that this refers also to such clods of earth as are mixed with lime or other mortar. The 'crushing' of the earth-clod consists either in raising it and then throwing it down, or by pressing it with the hands.

The crushing that is forbidden here is one that is done aimlessly ; nor when it is done for the purpose of being used in cleaning the hands, etc.,—the term 'aimless' of the next line being construed with this also. Though, as such, the crushing would be included under the 'aimless act,' yet it has been mentioned separately, with a view to the different expiatory rite that has been prescribed in connection with it.

'*Karaja*' are nails.

'*No aimless act.*'—*Objection*—"The *aimless act* has been already prohibited under 'purposeless exertion' (63)."

Some people offer the following explanation:—'*Exertion*' denotes *physical activity* ; while what is forbidden here is *activity in general* (in all its forms) ; which means that the building of airy castles is to be avoided.

'*Āyati*' denotes *future time*. That act from which there follows, in the future, some disagreeable result; *e.g.*, eating to indigestion, spending one's wealth without any consideration for the maintenance of one's family and dependants. All this he shall not do.—(70)

In support of the above, we have the following commendatory description—

VERSE LXXI.

A MAN WHO CRUSHES CLODS, CUTS GRASS OR BITES HIS NAILS, QUICKLY GOES TO PERDITION; SO ALSO THE BACK-BITER AND THE UNCLEAN MAN.—(71)

Bhāṣya.

It is in view of the word '*loṣṭha*,' 'clod,' being used here by itself that the compound '*mṛlloṣṭha*' of the preceding verse has been taken as a *Tatpuruṣa* compound; for, if both '*mṛt*' and '*loṣṭha*' were meant (and the compound were a *Dvandva* one) then, in the present verse also, '*mṛt*' would have been mentioned in the same manner as '*loṣṭha*.' Since clods are capable of being easily crushed, people are likely to do it; hence it becomes necessary to forbid it. As for lime-mortar, its crushing requires great effort, and hence people are not likely to do it needlessly. As for the crushing of earth-clods, on the other hand, some people are inclined, by their very nature, to do it; hence its prohibition.

'*Who cuts grass*'—as mentioned in the preceding verse.

'*He who bites his nails*'—with his teeth.

'*Sūchakaḥ*'—the informer, the back-biter; he who describes, behind his back, the defects, real or unreal, of another person.

'*Unclean*'—already explained.

'*Quickly goes to perdition*,'—Other Vedic acts are uncertain regarding the time at which their results appear; but the act here mentioned is not so; its result appears '*quickly*'—in this very life—in the shape of the loss of wealth, &c., which is what is meant here by '*perdition*.'

VERSE LXXII.

HE SHALL NOT CARRY ON A WRANGLING CONVERSATION. HE SHALL NOT WEAR A GARLAND OUTSIDE. RIDING ON THE BACK OF COWS AND OXEN IS ALTOGETHER DEPRECATED.—(72)

Bhāṣya.

When, either in ordinary conversation or in literary discussions, one talks with passion and lays a wager, and so forth, always trying to show himself off,—this is what is called '*wrangling conversation.*'

'*Garland outside ;*'—*i.e.*, if the garland happen to be above the clothing, it should be hidden with a piece of cloth. Such is the custom also.

Others have explained 'outside' to mean an open public place. The sense of the text in that case would be that one should not wander about in public places, as the road, &c., with a garland too obtrusively worn.

Or, '*bahirmālya*' may mean that whose fragrance has gone out ; *i.e.*, whose odour is not felt. Says another Smṛti text—'One should not wear an odourless garland, except that made of gold.'

'*Riding on the back of cows.*'—What is forbidden is riding on the bare back, without a saddle.—'*Altogether.*' When a saddle has been put on, or the animal has been harnessed to the cart, &c., then it would not be 'riding on the back ;' and hence these are not forbidden.—(72)

VERSE LXXIII.

HE SHALL NOT ENTER A WALLED VILLAGE OR HOUSE, EXCEPT THROUGH THE GATE. AT NIGHT, HE SHALL KEEP AWAY, AT A LONG DISTANCE, FROM THE ROOTS OF TREES.—(73)

Bhāṣya.

It is only in the case of the *walled* village that the text forbids entering, except through the gate, by passing over the walls and such other means. In the case of the unwalled village, one might do as one pleases, even though there be gates.—(73)

VERSE LXXIV.

HE SHALL NEVER GAMBLE WITH DICE ; HE SHALL NOT HIMSELF CARRY HIS SHOES ; HE SHALL NOT EAT, SEATED ON A BED ; NOR WHAT HAS BEEN PLACED IN HIS HAND OR ON THE SEAT.—(74)

Bhāṣya.

Even without stakes, in mere joke also, '*he shall never gamble with dice.*' The term '*never*' is used for the purpose of precluding the use of sticks, and such other implements also. Hence all kinds of gambling are forbidden.

His shoes, made of leather, he shall not carry from one place to another, '*himself*'—*i.e.*, taking them in his own hand, or hanging them on his stick. This prohibition applies to one's own shoes, as is clear from the term 'himself;' hence the carrying of the shoes belonging to one's Teacher or other superiors is not forbidden.

'*On a bed,*'—seated on a couch, and such other things—'*he shall not eat;*' nor placing the food-morsel on his hand; nor placing the food on the seat, without an intervening dish. That this pertains to the food, and not to the eater, is clear from the juxtaposition of what has gone before.—(74)

VERSE LXXV.

ANY FOOD CONTAINING SESAMUM, HE SHALL NOT EAT AFTER SUNSET ; HE SHALL NEVER SLEEP NAKED ; NOR GO ANYWHERE WITH MOUTH UNWASHED AFTER MEALS.—(75)

Bhāṣya.

On the sun having set; the accusative ending in '*astam*' is in accordance with Pāṇini 1. 4. 90.

'*Nor go anywhere, etc.*'—"This has already been forbidden in the section dealing with the duties of the Student; where it has been also explained that the prohibition pertains to the men in general, and is not restricted to the Student only."

True; but the present injunction is for the purpose of pointing out the act as an 'observance;' and what is meant

is that 'One should make a life-long determination of not going about with mouth unwashed after meals.'—(75)

VERSE LXXVI

HE SHALL EAT WITH WET FEET; BUT HE SHALL NOT SLEEP WITH HIS FEET WET. BY EATING WITH WET FEET, ONE WOULD ATTAIN LONG LIFE.—(76)

Bhāṣya.

Before the act of eating, one shall observe the rule that 'one should eat with wet feet;' it is not meant that he should go on wetting his feet till he has finished eating and become fully satisfied.

'*Shall not sleep*'—*i.e.*, he shall not lay down his body upon the bed; '*samvēshana*,' 'sleeping,' standing for the *laying down of the body on the bed.*

The reason for this is next mentioned—'*Long life.*'—It does not mean that the injunction is meant only for one who desires long life (and for none others); in fact, like the preceding ones, this also is obligatory; and the mention of 'long life' is purely illustrative.—(76)

VERSE LXXVII.

HE SHALL NEVER APPROACH A PLACE DIFFICULT OF ACCESS, WHICH IS NOT WITHIN RANGE OF HIS VISION; HE SHALL NOT LOOK AT URINE OR EXCRETA; NOR SHALL HE CROSS A RIVER WITH HIS ARMS—(77)

Bhāṣya.

'*Difficult of access.*'—Mountains and such places as can be got at with difficulty; as also a forest dense with trees, shrubs and creepers.

'*He shall not approach.*'—He shall not pass over, shall not go to.

'*Which is not within the range of his vision*;'—because there is danger of snakes and robbers, etc., lying hidden there. The '*Eye*' includes also the other sources of knowledge, such as the Scriptures, for instance.

'*Urine and excreta*'—'Looking at—' these mean examining their colour, etc. This extends over a long time; and hence

should not be done. There is no harm in seeing it once by the way.

Swimming a river is forbidden for a man in the normal state; and not when there is danger apprehended from wolves and other animals.—(77)

VERSE LXXVIII.

ONE WHO IS DESIROUS OF LIVING A LONG LIFE, SHALL NOT STEP ON HAIR, NOR ON ASHES, BONES AND POTSHERDS; OR ON COTTON-SEED OR CHAFF.—(78)

Bhāṣya

'*Potsherds*'—broken pieces of earthenware.

'*Long life.*'—This use of the Accusative has been already explained.—(78)

VERSE LXXIX.

HE SHALL NOT ASSOCIATE WITH OUTCASTS, NOR WITH CHĀṆḌĀLAS, NOR WITH PULKASAS; NOR WITH THE ILLITERATE; NOR WITH THE HAUGHTY; NOR WITH ANTYAS; NOR WITH ANTYĀVASĀYINS.—(79)

Bhāṣya.

"What is here said has already been declared above—(a) that 'he shall not live at a place surrounded by men......nor in that which is haunted by men of the lowest castes' (4. 6)."

Not so, we reply. What has been forbidden there, is the *inhabiting* of such places; while what is forbidden here is *associating*. What was said there was that 'one shall not set up as a householder in a village inhabited by such people;' while the present verse forbids associating with them; this 'associating' consisting of the setting up of friendly relations by accepting their gifts, living near their house, sitting with them under the shade of the same tree, and so forth. Further, the former text speaks of the village as being 'surrounded,' which implies that the said people live there in large numbers; so that, what it means is that 'one should not

live *even near* a village where the said people live in large numbers.' In the present verse, however, what is forbidden is living near a village, where even a few of these people live. Herein lies the difference between the two passages.

'*Pulkasas*' are Niṣādas, born of Shūdra mothers.

'*Antyas*,' *i.e.*—the *Mēdas* and other *Mlēchchhas.*

'*Antyāvasāyins*'—is born from a Niṣāda mother and Chāṇḍāla father; as will be described later on (10·39).

'*Haughty*'—overbearing in vanity due to wealth and such other causes.—(79)

VERSE LXXX.

HE SHALL NOT OFFER ADVICE TO A SHŪDRA, NOR THE LEAVINGS, NOR WHAT HAS BEEN PREPARED AS AN OFFERING TO THE GODS. HE SHALL NOT EXPOUND THE LAW TO HIM; NOR SHALL HE INDICATE TO HIM ANY PENANCE.—(80)

Bhāṣya.

No advice shall be offered to a Shūdra regarding his welfare or otherwise, regarding matters temporal or spiritual; that is to say, one should not become an adviser to a Shūdra.

This prohibition pertains to being an adviser as a means of livelihood; there would be nothing wrong in offering advice in a purely friendly manner; in fact, there may be hereditary friendship between Brāhmaṇas and Shūdras; and certainly through friendship advice for welfare is always offered. Further, it has been declared (by Manu himself) that the Brāhmaṇa should be *friendly* to all castes—'the Brāhmaṇa is one who is friendly to all.'

Some people offer the following explanation:—

"From what is said in other texts, it is better to take the present verse to mean that advice shall not be offered *unasked*; as declared above (in 2. 110),—'He should not say anything to any one without being asked.'"

This explanation, however, is not right. What has been said under 2.110, is in connection with the reading of the

Veda; the sense being, 'if a man is found to be committing a mistake in accent, or syllable, or in some other detail, one should not tell him, unless one is asked, that he had murdered the Text.' Similarly, in connection with the enumeration of persons who shall not be taught the Veda, it has been said—'One shall not speak unasked;' and this also means that, in the case of persons other than his own pupils, one should not say anything, even if he finds them reciting the Veda wrongly, either as regards accent or syllables.

'Nor the leavings.'—The term *'uchchhiṣṭa'* denotes *impurity, specially in relation to food.* One who has paid calls of nature, is also called '*uchchhiṣṭa,*' 'impure,' till he has washed; as we shall explain under the text—'One who is *impure, uchchhiṣṭa,* shall not touch with his hand, &c.' (142). But, as a rule, the term is used in connection with *food.* So that, while one is eating, the food that comes into contact with his mouth, whether within the mouth or outside, becomes known as 'impure.' It is in this sense that under 5. 141—where it is said—'nor the hairs of the moustache entering the mouth,'—everything, with the exception of the hairs of the moustache, is said to become 'impure.' It is in this sense also that the eater, the thing eaten and the dish containing the food, all come to be called 'impure'; '*uchchhiṣṭa.*'

In some cases, the word is also used in the sense of 'what has been left unused,' 'remnant,' 'leaving;'; *e.g.,* in the passage—'The leavings of the substance offered are to be given as the fee.' Thus, it is on the basis of usage that the term '*uchchhiṣṭa*' is applied to the food that has been served in the dish for a particular person, and out of which a little has been eaten by him; and the clean food that is simply placed in the dish and not even touched by the eater,—this also is rejected, on the strength of usage, as 'impure,' on the ground of its being in contact with the dish which is in contact with that food out of which the person has eaten (and which therefore has become a 'leaving'). It is in accordance with

this that such passages as—(*a*) 'the leavings of food should be given' (10. 125), and (*b*) 'leavings shall not be given, etc.'—which contain an injunction and a prohibition, respectively—are taken as pertaining to the same thing, and as applying to the 'true' and the 'untrue' *Shūdra*, respectively, and also as referring to the remnants of different kinds of materials offered (and hence not being mutually contradictory). Or, the meaning (of the prohibition) may be that what has been left in the pot, after the guests and others have eaten, and which is as good as 'stale' and 'leavings,' should not be given to the *Shūdra*. It is argued that, since the term is found to be used (in 10.125) along with 'torn clothes,' this latter explanation is the right one to be accepted. Further, since the root '*shiṣ*' (from which '*uchchhiṣṭa*' has been derived) denotes 'other than what has been used,' and the preposition ('*ut*') has to be construed in accordance with that signification,—there need be nothing incongruous in construing this passage also in the same sense as the passage 'the leavings of the substance offered are to be given as the fee.' In this manner, there is no incompatibility between these two *Smṛti*-texts ('the leavings of the food shall be given' and 'the leavings should not be given'); though in most passages the term is restricted, by convention, to people who stand in need of washing. As for the declaration that 'the method of purification is like that of the Vaishya, etc.' (5.139)—this refers to the *Slave-Shūdra*; and the term '*uchchhiṣṭa*' in this passage is understood to mean 'the leavings of food,' as we shall show under this passage.

'*Nor what has been prepared as an offering to the Gods.*'—The term '*haviṣ-kṛtam*' means '*haviṣē kṛtam*,' 'prepared as an offering to the Gods.' The compound is an irregular one; the compounding of the participle '*kṛta*' or '*kalpita*,' with the noun ending in the Dative, having the sense of 'for the purpose of,' is not sanctioned.

According to the maxim of the 'stick and the cake'—by

which, when the stick on which cakes are hanging is brought down by rats, we are led to believe that the cakes have been eaten by them,—the prohibition contained in the text pertains to every such thing as has the slightest possibility of being intended for being offered. And thus it is that the prohibition becomes applicable (*a*) to what has been set aside as being meant for an offering, (*b*) to the remnant of the substance that has been offered, and (*c*) to such offering-material as has not been left after having been eaten. It is in view of this that the text has used the term '*kṛta*,' which is the most general term denoting *action of any kind*; and the compound '*haviṣ-kṛta*' means 'what has been *kṛta*,' *i.e.*, determined upon—as to be offered.' And in this way, the offering-material that is left after the sacrificer has eaten it, does not cease to be included under the term '*haviṣ-kṛta*,' since that also is what 'had been determined upon as to be offered.' And thus the prohibition becomes applicable to the substance in all conditions (after it has been once fixed upon as to be offered).

By others the term '*haviṣ-kṛtam*' has been explained as 'mixed with the offering-material;' and since what is mixed up with something else is prohibited, the unmixed offering-material also becomes forbidden. For instance, when it is intended to forbid what is related to the Brāhmaṇa, the texts use the word 'Brāhmaṇa' only.

"But how can the prohibition of the thing mixed with something else imply the prohibition of that thing by itself?"

If the thing by itself were prohibited, then it might have been argued that the prohibition of the mixed thing is secondary. In a case, however, where, even on being mixed up, the two things are percieved as distinct,—or, when, even though the colour of the two things is not visible, yet by means of taste and such other means they are percieved as distinct,—the two things are treated as if they were there by themselves.

For instance, when fried flour and other things are mixed with wine, even though the colour of the wine is not visible, yet, since the taste of the wine is distinctly felt, the eating of such flour entails the expiratory rite prescribed in connection with the drinking of wine.

Objection—"But even so, when the wine is mixed up with the flour, it loses its liquid form ; so that it cannot be a case of *drinking* of the wine."

There is no force in this objection. 'Drinking' has been mentioned, because that is how wine is generally taken ; and what is forbidden is the '*taking*' of wine ; as the present context is dealing with what shall be eaten and what shall be not eaten ; and 'eating' here means only '*taking*,' of which *drinking*, *eating*, *chewing* and the rest are only special forms. As for *smelling*, since it is felt even when the substance is not near at hand, it does not necessarily lead to the presence of the substance itself. For instance, even when camphor and such things are at a distance, their odour is felt. If it be assumed that the odour is felt because of the fine particles of the substance (having been wafted into the nostrils), —then such wafting away of the particles should bring out a gradual diminution of the size of the substance (which is not found to take place). In a case where two things become mixed up and form one composite substance, and there is nothing to indicate a reference to either one of them singly,— either a sanction or a prohibition cannot apply to either of them by itself. *E.g.*, when it is said 'milk should be drunk,' it applies to the milk and the water both mixed together, and not to the *water* alone, or the *milk* alone ; as each of these would be a distinct substance (from 'milk'); each of these by itself would have a distinct colour and a distinct taste indicating its presence ; and hence each would be a distinct substance.

"If this be so, then, when one drinks wine mixed with water, it should not entail the expiatory rite that has been

prescribed for the *drinking of wine*; as the mixture would be a distinct substance from the mixture drunk."

There is no force in this objection. Wine, like the bitter taste, entirely suppresses the taste of everything else; so that, since in the case cited, the taste of wine will have been clearly felt, the said expiatory rite becomes necessary. When there is much water and only a little wine, the expiatory rite to be performed is that which has been prescribed for 'contact with wine,' as we shall explain in detail under Discourse 11.

From all this it follows that where the prohibition is of a certain thing by itself, it might involve that of its mixture also; *e.g.*, when it is said that "*māṣa*-grains shall not be eaten,' such grains also become eschewed as have *māṣa* mixed with them. But the prohibition that pertains to a mixture —on what grounds could it be applied to the unmixed thing by itself? *E.g.*, when it is said—'bring water from the confluence of the Gangā and the Yamunā,'—the man thus directed does not bring water either from the Gangā alone, or from the Yamunā alone. If usage be cited as the ground for such application,—then such usage has got to be shown. [Thus, if the term '*haviṣkṛtan*' of the text were taken as '*havirmishram*,' then the prohibition could not apply to the *Haviṣ* itself.]

'*He shall not expound the law to him.*'—

"The very first words of this text have forbidden the offering to a *Shūdra* of any advice on temporal or spiritual matters; and the expounding of law also becomes forbidden by the same words."

True; but the prohibition has been repeated for the purpose of additional information; in the shape of special expiatory rites—laid down in connection with the expounding of the law to a Shūdra,—which we shall explain under 11. 198.

Others have taken this additional prohibition to mean that 'he shall not, in the craracter of an officiating priest, instruct the *Shūdra* regarding the details of procedure pertaining to the *Pārvaṇa Shrāddha*, the *Pākayajña* and such other rites.

Some people urge the following objection here :—" If the expounding of law to the *Shūdra* is forbidden, from whence is the *Shūdra* to acquire his knowledge of the law? In the absence of such knowledge, he can perform no rites; so that the whole scripture dealing with the rites to be performed by the *Shūdra* would be pointless."

This is not a right objection. It is just possible that the Brāhmaṇa, through avarice, may transgress the prohibition and teach the *Shūdra*. For instance, when the Brāhmaṇa accepts a gift from a *Shūdra*, he is urged to it, not by the Injunction relating to the 'giving away of all one's belongings' (which has been prescribed for the *Shūdra*) in consequence of having killed a Brāhmaṇa; in fact, the motive is supplied by his avarice.

" Well, we have the direct declaration that 'the Brāhmaṇa shall explain the law to others also.' "

But that refers only to the possible means of livelihood (open to the *Shūdra*). What the text says is—'The Brāhmaṇa should know the means of livelihood open to all, and should explain it to others also' (10.2).

Advice and teachings have to be certainly given to the *Shūdra* who is dependent upon oneself; for an ignorant person is sure to transgress injunctions and prohibitions; and association with such transgressers has been forbidden under 79 above.

Some people explain the text as follows :—

" The present text contains two injunctions forbidding the teaching of the text of the treatises dealing with Dharma or Law, and the expounding of its meaning: one

forbids the teaching of the verbal text and the other that of its meaning. But the expounding of Law, without reference to text, is not forbidden by any."

But for those who explain the text thus, the present verse will be a mere repetition of the prohibition of consultation on matters relating to the scriptures.

The following might be urged here—"The term 'law' applies to Grammar and all those treatises that help in obtaining the knowledge of Law; but Grammar is not a 'scriptural treatise,' in the sense of expounding super-senseous (spiritual) things; hence the teaching of Grammar would not be included under the prohibition here put forward; and yet Grammar is of use in the understanding of Law; specially as the grammarian can, by a close analysis of the words, find out the meaning of the most difficult sentence. So that, since the prohibition relating to the 'consultation' (quoted above) pertains to the 'Law-scriptures' proper, it would not apply to Grammar; hence it is the teaching of Grammar that has been separately forbidden by the present text."

All this would be quite right; only if no one urged that one who is not entitled to the primary thing (the Veda), can never be thought of as taking up its subsidiaries (the subsidiary sciences of Grammar, &c.) In the present instance, the Veda and this Smṛti texts constitute the 'primary;' and to the study of these the *Shūdra* is not entitled.

'*Nor shall he indicate to him any vrata or penance.*'—The term '*vrata*,' 'penance,' here stands for the *kṛchchhras*; such being the sense in which the term has been used in 11.102 and other texts. These he shall not indicate to the *Shūdra* who is seeking to acquire prosperity by their means; in connection with expiatory rites, they have got to be indicated. As for the '*vṛatas*,' 'observances,' prescribed for the 'accomplished student,' there is no possibility of these pertaining to the *Shūdra*; for the simple reason that he can never be an

'accomplished student.' Similarly, the imparting of the *Sāvitrī* to him is impossible, because he can never carry on Vedic Study; Vedic Study is not possible for him, because he has not been *initiated*; and Initiation is not possible for him, because it has been laid down for the *three castes* only.—(80).

VERSE LXXXI.

HE WHO EXPOUNDS TO HIM THE LAW, AND HE WHO INDICATES THE PENANCE TO HIM, WILL SINK, ALONG WITH HIM, INTO THE HELL CALLED "ASAMVṚTA."—(81).

Bhāṣya.

This is a deprecatory supplement to the foregoing text.

'*Will sink along with him*;'—this shows that both parties are considered guilty—he who expounds, as also he who hears it expounded.

'*Will sink*'—will fall into, *i.e.*, will reach.—(81).

VERSE LXXXII.

HE SHALL NOT SCRATCH HIS OWN HEAD WITH BOTH HANDS JOINED TOGETHER; HE SHALL NOT TOUCH IT WHILE UNCLEAN; AND HE SHALL NOT BATHE WITHOUT IT.—(82).

Bhāṣya.

'*Joined together*'—joined to one another. This forbids the scratching of the head with both hands at the same time.

Hands;'—this forbids the use of the two arms joined together.

'*His own*'—not that of others; hence there would be nothing wrong in having one's head scratched with the two hands of another person.

Since the *head* has been specified, there would be nothing wrong in scratching the back and other parts of the body.

'He shall not touch it'—his own head, with his own hand, —or with any other part of the body, as some people have explained. But this is not right, as it is the *hands* that are being spoken of in the text.

'He shall not bathe without it'—*i.e.*, without the head. This rule applies to all kinds of bathing—the daily obligatory one as well as the occasional one.

" Why should this rule be observed in the case of ordinary bathing, done by a person who has perspired (and only wishes to clean the perspiration)? "

That it should be so follows from the fact that the present rule is meant to be taken along with the rule laying down *bathing*.

For connecting this rule with the *bathing* that is directly enjoined,—there may be some reason. But, so far as the *ordinary* bathing is concerned, since there is no injuction regarding it, there can be no ground for observing the present rule in connection with it."

Well, as a matter of fact, the root 'to bathe' denotes the act of washing with water, cow's urine and such things—*the whole body* or the rest of the body, *barring the head*. And, since people might leave off the head, when bathing on having touched a *Chāṇḍāla*, or some such unclean thing,—the text forbids this by the rule—'he shall not bathe without the head.' Ordinary bathing, without washing the head, is of course possible; in view of which we have such assertions as—'having *bathed his head*, etc., etc.,'—(82)

VERSE LXXXIII.

CATCHING OF THE HAIR, AS ALSO STRIKING ON THE HEAD,—THESE HE SHALL AVOID; HAVING HIS HEAD BATHED, HE SHALL TOUCH NO LIMB WITH OIL.—(83)

Bhāṣya.

Some people hold that this refers to one's own head, as well as to the head of other persons; while others connect this with the term, 'his own,' of the preceding verse.

What is forbidden here is the hair-catching, etc., done in anger; for there is 'hair-catching' also during sexual intercourse, and this is not forbidden.

The compound '*shiraḥ-snāta*' is to be expounded as '*shiraḥ snātam anēna*,' he whose head has been bathed, the order of the term being in accordance with the rule governing such compounds as, by appearance, belong to the '*Rājadanta*' group (Pāṇini 2-2-31).

'*He shall not touch any limb*'—of his own.—(83)

SECTION (10)—GIFTS NOT TO BE ACCEPTED.

VERSE LXXXIV.

He shall not accept gifts from a king not born of the Kṣattriya caste; nor from the keepers of slaughter-houses, oil-presses or grog-shops; nor from those who live on brothels.—(84)

Bhāṣya.

It has been said alove (4.33) that 'he shall seek for wealth form Kings.' This word, "king," denoting the *lord of men*, has been found to be applied to the *Kṣattriya* as well as the *non-Kṣattriya*; *e.g.*, in such expressions as 'the Kingdom of Brāhmaṇas.' Hence, in connection with a rule regarding the acceptance of gifts, when we find a prohibition, we take the term as standing for the *lord of men*; specially, as in the present verse, we have the phrase '*not born of the Kṣattriya caste.*' Since it is possible for one to accept, through avarice, the gifts of the lords of men, belonging to all castes, the text has specified it; the sense being—'one shall not accept gifts from such a lord of men as is not born of the *Kṣattriya* caste; nor even from the *Kṣattriya* king, who does not behave according to the scriptures;' as will be made clear by the prohibition coming later on.

'*Sūnā*' is *slaughter-house*; and he who lives by selling meat, after having slaughtered the animal, is called a butcher,' a 'keeper of the slaughter-house.'

Similarly, '*chakravān*' is one who lives by oil-pressing; who is known among men as '*khaṭika*.'

'*Dhvaja*' is wine-shop; and the '*dhvajavān*' is he who lives by buying and selling wine.

'*Vēsha*' is brothel; he who lives by this—be it a man or a woman.—(84)

VERSE LXXXV.

ONE OIL-PRESS IS EQUAL TO TEN SLAUGHTER-HOUSES; ONE GROG-SHOP IS EQUAL TO TEN OIL-PRESSES; ONE BROTHEL IS EQUAL TO TEN GROG-SHOPS; AND ONE KING IS EQUAL TO TEN BROTHELS.—(85)

Bhāṣya.

This is meant to show that the receiving of gifts from the one mentioned later is more reprehensible than that from the one mentioned before it.

As for the means of subsistence during abnormal times, this shall be described later on.—(85)

VERSE LXXXVI.

A KING HAS BEEN DECLARED TO BE EQUAL TO A BUTCHER WHO MAINTAINS TEN THOUSAND SLAUGHTER-HOUSES; AND TERRIBLE IS THE RECEIVING OF GIFTS FROM HIM.—(86)

Bhāṣya.

'*Saunika*' is one who maintains a slaughter-house.

'*Maintains*'—carries on for his own benefit.

'*Terrible*;'—it is frightful, as leading to hell, and other places.—(86)

VERSE LXXXVII.

HE WHO ACCEPTS GIFTS FROM A KING WHO IS AVARICIOUS AND BEHAVES CONTRARY TO THE SCRIPTURES, GOES, IN SUCCESSION, TO THESE TWENTY-ONE HELLS:—(87)

Bhāṣya.

This is an exaggerated deprecation of receiving gifts from Kings.

'*Avaricious*'—who is in the habit of extracting riches from his subsidiary chiefs.

'*Who behaves contrary to the scriptures*'—he who acts against the laws laid down under 11-22 *et. seq.*, and inflicts undue punishments, confiscates the women, and so forth.

'*In succession*'—*i.e.*, he goes to another hell after having experienced the sufferings of one.

'*Hell.*'—This term signifies *extreme suffering*; and, since *extreme suffering* is all that is meant to be expressed, the singular number would be the proper form; and the number '*twenty-one*' is an exaggerated description.—(87)

VERSE LXXXVIII-LXXXX.

(1) TĀMIṢRA, (2) ANDHATĀMISRA, (3) MAHĀRAURAVA, (4) RAURAVA, (5) KĀLASŪTRA-NARAKA, (6) MAHĀNARAKA, (7) SAÑJĪVANA, (8) MAHĀVĪCHI, (9) TĀPANA, (10) SAMPATĀPANA, (11) SAMHĀTA, (12) SAKĀKOLA, (13) KUḌMALA, (14) PŪTIMṚTTIKA, (15) LOHASHAṄKU, (16) ṚJĪṢA, (17) PATHIN, (18) SHĀLMALĪ, (19) NADĪ, (20) ASIPATRAVANA AND (21) LOHADĀRAKA.—(88-90).

Bhāṣya.

The meaning of these three verses is clear.—(88-90)

VERSE LXXXXI.

KNOWING THIS, THE LEARNED BRĀHMAṆAS READING THE VEDAS DO NOT ACCEPT GIFTS FROM A KING, IF THEY DESIRE TO SECURE WELFARE AFTER DEATH.—(91)

Bhāṣya.

This is the final summing up of the foregoing rules forbidding the acceptance of gifts.

Knowing that the accepting of gifts from kings is the source of various forms of suffering, learned Brāhmaṇas should not accept gifts from kings.

'*After death*'—*i.e.*, in the next birth;—'*welfare*'—good;—those who desire. The term '*prētya*,' which has the form of a participle, is a totally different word.

'*Brahma*' is Veda; those who '*read*,' study it.

The epithets, '*learned*' and '*reading the Vedas*,' have been added with a view to indicate the excessive character of the suffering. Such persons suffer the greatest pains, resulting from the said acceptance of gifts; as it is going to be declared—'the learned man should fight shy of that.'—(91).

SECTION (11)— DAILY DUTIES.

VERSE LXXXXII.

HE SHALL WAKE UP AT THE POINT OF TIME SACRED TO BRAHMAN, AND THEN THINK OVER THE MEANS OF ACQUIRING MERIT AND WEALTH, OF THE BODILY TROUBLES INVOLVED THEREIN, AND ALSO OF THE TRUE MEANING OF THE VEDA.—(92).

Bhāṣya.

The night being divided into three parts, the last part is the '*point of time sacred to Brahman* ;' and it is at this time that one should renounce sleep.

Fully awakened at the said time, he shall '*think over the means of acquiring Merit* (*i.e., Duty*) *and Wealth*' ; he should also think over the bodily trouble involved in the performance of his duties (as bringing merit) ; and if he finds that a certain duty is an unimportant one, and yet its fulfilment involves much bodily trouble,—or, if he finds that it stands in the way of another Duty,—then he shall omit such a duty. Similarly, the means of acquiring *Wealth* also—such as service and the like—are the source of much trouble ; and this also shall be omitted ; in view of the principle that 'one should protect oneself from all things.'

What is meant is that he should not do anything without having duly thought over it, and that he should not indulge in building castles in the air. It is the very nature of men that, when they are not outwardly engaged, there arise in their minds many fancies, in the form of a longing for obtaining what belongs to others, and so forth. And it is the avoiding of this that the text lays down, with a view to the man's temporal interests.

At the said time, '*the true meaning of the Veda*' should also be thought over, in its bearing upon causes and effects. That is, one should meditate, in the manner laid down in the Vedānta, upon the esoteric science of the Soul. Or, in connection with the ritualistic section of the Veda also, he should ponder over the real meaning of the texts; that is, in his own mind he should determine that 'this is an Injunction,' 'this its meaning;' 'this the action prescribed,' 'this is the form of the act,' 'this is the Deity of this sacrifice,' 'this the material to be employed,' 'such and such a person is entitled to its performance,' 'such and such is the procedure to be adopted,' and so forth. He should also ponder over the diverse explanations provided by the Commentators, and with the help of reason, he should decide whose explanation is correct and whose wrong.—(92).

VERSE LXXXIII.

HAVING RISEN, AND HAVING ACCOMPLISEHD THE NECESSITIES OF NATURE, HE SHALL PERFORM THE PURIFICATIONS, AND, WITH COLLECTED MIND, HE SHALL STAND, REPEATING FOR A LONG TIME (THE SĀVITRĪ), DURING THE MORNING-TWILIGHT, AS ALSO DURING THE EVENING-TWILIGHT, AT ITS PROPER TIME.'—(93).

Bhāṣya.

When the night has passed and the dawn appeared, he should leave his bed.

'*Necessities of nature.*'—Evacuating of the bladder and of the bowels. As a rule, people do this act at that time; hence the evacuating has been called a 'necessity.'

'*Purifications*;'—*i.e.*, brushing of the teeth, &c.; having done all this; this is what is meant by 'performing the purifications;'—*i.e.*, having washed and cleansed himself, according to the rules laid down in 5.136.

'*With a collected mind*;'—*i.e.*, withdrawing his mind from all other thoughts.

'*He shall stand during the morning twilight,—repeating —the Sāvitrī* ;—he shall fix his mind upon the god Sun—'*for a long time.*'

The time of 'twilight' has been described as extending up to the appearance of the Sun ; and even longer than this, one shall go on repeating the *Sāvitrī*, if he desire longevity. It is for the adding of this prolongation that the afore mentioned Injunction regarding the Twilight Prayers (See 2.101) has been reitarated. '*Also during the evening twilight,—at its proper time* ;'—*i.e.*, beginning from sunset and prolonging it till after the appearance of the stars—(93)

VERSE LXXXXIV.

IT WAS BY REASON OF THEIR PROLONGED TWILIGHT-DEVOTIONS THAT THE SAGES OBTAINED LONG LIFE, WISDOM, FAME, REPUTATION AND BRAHMIC GLORY.—(94)

Bhāṣya.

The Author procceds to show for what purpose the aforesaid act has been prescribed. The meaning is that if one desires such rewards as long life and so forth, he should perform the twilight-devotions for a long time. Though the act is an obligatory one, yet the said rewards follow from prolonging it.

This prolongation is possible only for one who is either without Fires, or is away from home. As for others (*e.g.*, the man with the Fires living at home), the prolongation of the Twilight-Devotions would inpinge upon the time laid down for the Agnihotra-offerings.

The twilight devotion is called '*prolonged,*' only figuratively ; the term 'twilight devotion' standing for the reciting of Mantras, etc., that is done in connection with the said devotion.

The compound '*dīrghasandhyā*' is a *Bahuvrīhi.*

The mention of the sages is by way of a commendatory statement—(94)

SECTION (12)—VEDIC STUDY.

VERSE LXXXXV.

HAVING PERFOMED THE "UPĀKARMA" (STARTING RITE) ON THE FULL-MOON DAY IN THE MONTH OF SHRĀVAṆA OR OF BHĀDRAPADA, THE BRĀHMAṆA SHALL, WITH DUE DILIGENCE, STUDY THE VEDAS, ACCORDING TO RULE, DURING FOUR MONTHS AND A HALF.—(95)

Bhāṣya.

The full moon day related to the asterism of *Shravaṇā* is called '*Shrāvaṇī*;' similarly, '*Prauṣṭhapadī*.'—On either of these days,—'*having performed the rite known as "Upākarma,"*'—he shall study the Vedas,—'*according to rule*;' this refers to the rules laid down under 2.75 *et seq.*—*Yukta*—applying himself with diligence.

'*Chhandāmsi*'—the Vedas. The term '*chhandas*' here stands for the Veda, and not for the metres, *Gāyatrī* and the rest. Hence this same rule applies also to the case of those who are studying the *prose-Brāhmaṇas* (and is not restricted to those studying the metrical *samhitā* texts only). It is only right that the rule should be so applicable, as both (prose and metrical portions) are equally regarded as 'Veda.'

In this connection, the option referred to has been restricted to the extent that the students of the Sāma-Veda perform the 'Upākarma' on the full-moon day of *Bhādrapada*, while those of the Ṛgveda and the Yajurveda do it on that of *Shrāvaṇa*—(95)

VERSE LXXXXVI.

THE BRĀHMAṆA SHALL PERFORM, OUTSIDE, THE "UTSARJANA" (SUSPENSION) OF THE VEDAS ON THE DAY OF THE PUṢYA ASTERISM, OR ON THE FORENOON OF THE FIRST DAY OF THE BRIGHT FORTNIGHT OF THE MONTH OF MĀGHA.—(96)

Bāaṣya.

On the expiry of the four months and a half, when the *Puṣya* asterism comes for the first time,—on that day, one should perform the 'Utsarjana' rite. The exact form of this rite has been described by the authors of the *Gṛhyasūtras.*

'*Outside*'--*i.e.*, in an uncovered place.

The exact form of these two rites—the '*Upākarma*'—and the '*Utsarjana*' should be learnt from the *Gṛhyasūtras*—(96)

VERSE LXXXXVII.

HAVING PERFORMED, ACCORDING TO LAW, THE "UTSARGA" OF THE VEDAS, HE SHALL CEASE FOR THE NIGHT WITH ITS TWO WINGS, INCLUDING THE SAME DAY AND NIGHT.—(97)

Bhāṣya

Having perfomed the 'Utsarga'-rite, he shall not read the Veda for two days and one night ; *i.e.*, during '*that same day and night,*' and during the next *day* only (not the *night*). During this time, '*he shall cease*'—*i.e.*, not read the Veda.

The night, along with the preceding and the following days, is called '*the night with its two wings.*'

Or, the day on which the 'Utsarga' rite has been performed, that day and the same night are 'holidays ;' and on the next day the study should be resumed.

According to the former explanation, the next day is an 'holiday,' and study is to be resumed on the second night.'—(97)

VERSE LXXXXVIII.

AFTER THIS, HE SHALL DILIGENTLY READ THE VEDAS DURING THE BRIGHT FORTNIGHTS, AND ALL THE SUBSIDIARY SCIENCES DURING THE DARK FORTNIGHTS.—(98)

Bhāṣya

'*After this*'—after the 'Utsarga' rite has been performed,—subsequently, '*during the brighter fortnights,*' he shall read the Vedas, which consist of the collection of *Mantras* and

Brāhmaṇas. The '*subsidiary sciences,*' *i.e.*, the Phonetics, Rituals, Grammar and the rest,—he shall read '*during the dark fortnights.*'—(98)

ERSE LXXXXIX.

HE SHALL RECITE, NOT INDISTINCTLY, NOR IN THE PROXIMITY OF SHŪDRAS; NOR SHALL BE GO TO SLEEP AGAIN, AT THE END OF NIGHT, WHEN HE IS TIRED AFTER HAVING RECITED THE VEDA.—(99)

Bhāṣya

'*Indistinct*'—when the letters and accents are not clearly pronounced. This happens when a man is reciting hurriedly.

'*At the end of night*'—in the latter part of night. If he, on rising from sleep, study the Veda, he shall not, if he becomes tired, go to sleep again. The right reading is—'*na nishāntē parishrānto brahmādhītya shayīta tu.*'—(99)

VERSE C.

ACCORDING TO THE PRESCRIBED RULE, THE BRĀHMAṆA SHALL, EVERY DAY, DURING NORMAL TIMES, DILIGENTLY RECITE THE VEDA IN VERSE, AS ALSO THE VEDA IN VERSE AND PROSE.—(100)

Bhāṣya

The term '*verse*' stands for the '*Gāyatrī*' and other metres; and the Veda *with* these, is the *Ṛgveda*, and also the *Sāma Veda.* The term '*kṛta*' is used here in the sense of *association*, the root '*kṛ*' having several significations, it is explained as denoting 'association' in the present context. The root '*kṛ*' has the sense of '*collecting*' in such expressions as '*gomayān kuru*' (collect cowdung),—it has the sense of *rubbing*, in the expression '*pṛṣṭham kuru*' (Rub the back); similarly, in the present text it means 'association.'

'*Brahmachhandaskṛtam*'—that which is in verse and prose. In the Yajurveda, there are prose-passages, as also Mantras composed in the *Gāyatrī* and other metres; both kinds of passages being found in the same chapter. It is not

so in the Ṛgveda or in the Sāma Veda ; in both of which the *mantras* (in metre) form one part and the *Brāhmaṇas* (prose) form a distinct part. It is on the basis of this difference in the character of the Vedas that the text mentions them in the way in which it has done. Thus have the older writers explained the text.

'*According to rule.*'—This sums up the rules laid down in connection with normal times. In abnormal times, one would need the presence of the Teacher for enlightening him regarding the distinction mentioned in the text ; and if, on that account, he were not to repeat the texts, he would forget them ; hence, in this case, the aforesaid distinction need not be observed.—(100)

SECTION (13)—DAYS UNFIT FOR STUDY.

VERSE CI.

ONE WHO IS STUDYING THE VEDA SHOULD ALWAYS AVOID THESE DAYS, AS UNFIT FOR STUDY; SO ALSO THE PERSON WHO IS DOING THE TEACHING OF PUPILS ACCORDING TO RULE.—(101)

Bhāṣya.

'*These*'—*i.e.*, those going to be described;—'he shall avoid who is reading the Veda, as also the person who does the teaching.' Inasmuch as the work of *teaching* is mentioned, the reading of the Veda for the purpose of repeating and getting up (the old lessons) is permitted (on the days specified).

'*Always*;'—*i.e.*, not only after the performance of the '*Utsarga*'-rite, but also during the four months and a half, following the '*Upākarma*' rite.

'*Of pupils*'—this is only an explanatory reiteration.—(101)

VERSE CII.

(*a*) AT NIGHT, WHEN AIR IS AUDIBLE BY THE EAR, AND (*b*) IN THE DAY WHEN THERE IS DUST-WHORL,—THESE TWO OCCASIONS DURING THE RAINS ARE DECLARED BY THOSE VERSED IN THE RULES OF TEACHING TO BE UNFIT FOR STUDY.—(102)

Bhāṣya.

When the wind blows with force, a sound is heard, which is produced by the impact of another (contrary) wind; this is what is called the '*air audible by the ear*.' That which is heard by the ears is called '*audible by the ear*;' the compound being between the instrument (ear) and the noun formed by a verbal affix. The term 'ear' is added for the purpose of indicating a particular condition, because hearing

is always by means of ears. The meaning is that 'when the sound of wind is heard, study should not be carried on.'

'*Dust-whorl*'—that which brings together dust; '*pāṃsu*' meaning *dust*; this is mentioned only as indicative of the wind that produces it (*i.e.*, the dust-storm). The meaning is that 'after it has rained, whenever such a wind blows, that time shall be regarded as unfit for study.'

'*Versed in the rules of teaching*,'—who are conversant with the rules regulating the practice of teaching.—(102)

VERSE CIII.

WHEN THERE IS LIGHTNING, THUNDER AND RAIN,—WHEN THERE IS PROMISCUOUS FALLING OF METEORS;—ON THESE OCCASIONS, THERE SHALL BE NO STUDY TILL THE SAME TIME (NEXT DAY):—THUS HAS MANU DECLARED.—(103)

Bhāṣya.

'*Vidyut*'—lightning;—'*stanita*'—thunder. The copulative compound indicates that it is 'time unfit for study' only when all these appear simultaneously.

'*Meteor*'—is the name given to the light emanating from the stars that fall from the sky;—'*the promiscuous falling*' of these is their falling here and there.

The term '*ākālikam*' stands for the time beginning from the occurrences mentioned and ending with the same time on the following day.

The name of Manu has been mentioned for the purpose of filling up the verse. Others have explained this to mean that an option is meant.—(103)

VERSE CIV.

WHEN THESE APPEAR AFTER THE FIRES HAVE BEEN LIGHTED, THEN IS IT TO BE REGARDED AS TIME UNFIT FOR STUDY; AS ALSO WHEN CLOUDS ARE SEEN OUT OF SEASON.—(104)

Bhāṣya.

It does not make the time unfit for study, if the said things appear at any time: it is only when they appear, *after*

the Fires have been lighted,' '*prāduṣkṛtāgniṣu* ;'—*i.e.*, at the time of twilight; as it is only at these times that the Fires are always set ablaze for the purpose of pouring the libations. The term '*prāduṣ*' signifies *visibility*.

'*Out of season.*'—The 'season' is the Rainy season; other than this is the time beginning with the autumn. During that time, if clouds *are seen*. This also is meant to be taken along with the phrase, '*after the Fires have been lighted.*'—104).

VERSE CV.

WHEN THERE IS PRETER-NATURAL SOUND, WHEN THERE IS EARTHQUAKE, AND WHEN THERE IS AN IMPACT OF PLANETS,—THESE ARE TO BE REGARDED AS TIME UNFIT FOR STUDY, UNTIL THE SAME HOUR NEXT DAY,—EVEN DURING THE SEASON.—(105).

Bhāṣya.

'*Preternatural sound*'—an ominous sound emanating from the sky.

'*Of planets*'—Moon, Sun, Jupiter, and the rest. '*Impact*'—*i.e.*, a halo round them, or mutual contact.

'*Even during the season.*'—'Even' has been added with a view to the fact that portents are not regarded as such, during the rains.—(105).

VERSE CVI.

WHEN LIGHTNING AND THE ROAR OF THUNDER APPEAR AFTER THE FIRES HAVE BEEN LIGHTED, THE TIME SHALL CONTINUE TO BE UNFIT FOR STUDY, TILL THE LIGHTS ARE THERE; AND WHEN THE REMAINING (PHENOMENON) OCCURS, IT IS UNFIT FOR STUDY DURING THE NIGHT, AS ALSO DURING THE DAY.—(106).

Bhāṣya.

The previous verse (103) has declared that when the three phenomena—lightning, thunder and rain—appear together, it is to be regarded as 'time unfit for study,' till the same hour next day. The present verse declares that when only two of these appear together, it is unfit for study till the lights are seen.

The compound '*stanitaniḥsvanaḥ*' means the *roaring of thunder*; and this, with the term '*vidyut*,' forms the copulative compound '*vidyut-stanitaniḥsvanaḥ*.' When these two appear at twilight, it is to be regarded as time unfit for study '*till the lights are there*.' During the day, the sun is the '*light*,' and during the night fire is the '*light*.' So that, if the phenomena appear at morning twilight, it is unfit for study only during the day, not at night; similarly if they appear at evening twilight, it is unfit for study during the night; and there is nothing wrong in reading in the morning.

From among the three phenomena (mentioned in 103)—'lightning, thunder and rain'—two have been mentioned here separately. So that 'rain' is the '*remaining*' phenomenon; and when this third phenomenon appears, it is unfit for study till the same time next day. It is in view of this that it is said '*during the night as also during the day*.'

Another reading is '*shēṣam*,' which means the *remaining portion*, of the well-known sacrifices of *Jyotiṣṭoma* and the rest; the sense being that 'the day on which these sacrifices are performed, the whole of that day is unfit for study.'

"Wherefore did not the Author say simply—'*shēṣam tvākālikam smṛtam*' (which would be much simpler)?"

Manu's methods of composing his texts are most peculiar.—(106).

VERSE CVII.

IN VILLAGES AND CITIES, IT IS ALWAYS UNFIT FOR STUDY, FOR THOSE WHO SEEK FOR PERFECT MERIT; AS ALSO IN FOUL-SMELLING PLACES.—(107).

Bhāṣya.

Those who desire perfect merit, should not study in villages and cities.—The term, '*dharma*,' '*merit*,' stands for the *result* of merit, in the shape of Heaven, &c. Or, the 'perfection of merit' may consist in freedom from all contact with demerit; whereby the entire purport of an Injunction

becomes fulfilled. This would imply that the said study may be permissible in cases of disability.

'*Foul-smelling places.*'—There should be no studying in a place where evil smell reaches the nose.

'*All*'—*i.e.*, in all cases of foul smell; *e.g.*, even when there is smell of a dead body.—(107)

VERSE CVIII.

IN A VILLAGE WHERE A CORPSE STILL LIES, IN THE PRESENCE OF LOW PEOPLE, DURING WEEPING, AND IN A CROWD OF MEN,—IT IS UNFIT FOR STUDY.—(108).

Bhāṣya.

In a village where a corpse still lies,—*i.e.*, while the corpse has not been taken away.

'*Low people.*'—This term does not stand here for the *Shūdra*; as the 'proximity of the Shūdra' has been already forbidden under 4.99. It denotes *unrighteousness*, and stands for such people as are similar to Shūdras, in their unrighteousness. Hence there is prohibition of study even in the presence of such people as are unrighteous in their conduct.

'*During weeping,*'—where the sound of weeping is heard; the participial term '*rudyamānē*' being used as a noun.

'*In a crowd of people.*'—One shall not study in a place where a large number of men have congregated on some business.

Or, the meaning may be—'*where a crowd of people are weeping*;' the prohibition applying to a place where a large number of men are weeping.

The *ātmanēpada* participial affix in '*rudyamānē*,' in the Active sense, is a Vedic anomaly.—(108)

VERSE CIX.

IN WATER, AT MIDNIGHT, DURING THE EVACUATION OF THE BLADDER AND THE BOWELS, WHILE ONE IS UNCLEAN, WHEN ONE HAS EATEN AT A SHRĀDDHA, ONE SHALL NOT EVEN THINK IN HIS MIND (OF THE VEDA).—(109)

Bhāṣya.

The fourth '*muhūrta*' of the night is '*midnight*,' which is also called '*mahānishā*,' 'Deep Night.' Two '*muhūrtas*' before, and two '*muhūrtas*' after this 'midnight,' it is unfit for study.

'*In water* ;'—*i.e.*, while standing in a river or tank or some such reservoir of water. Since the context is dealing with 'Vedic study,' the repeating of Vedic texts—such as '*Agha-marṣana*,' and the rest—in water is not forbidden.

Some people read '*udayē*' for '*udakē* ;' which means that it is unfit for study when the sun has just risen.

'*Unclean* ;'—*i.e.*, while he has not washed, after having taken his food. One is also called 'unclean' before one has washed, after having evacuated the bladder or the bowels. Some people explain that the term '*unclean*' stands for all those impure conditions that require washing ; so that spitting also would become included.

'*Even in his mind*.'—This does not mean that on other occasions unfit for study, the *thinking* of Vedic texts is permitted; all that it means is that the conditions here mentioned are more serious than the rest.—(109)

VERSE CX.

AFTER HAVING ACCEPTED INVITATION TO A UNITARY FUNERAL RITE, THE LEARNED BRĀHMAṆA SHALL NOT RECITE THE VEDA FOR THREE DAYS ; AS ALSO DURING THE IMPURITY OF THE KING AND ALSO OF RĀHU.—(110)

Bhāṣya.

The 'Unitary Rite' is that which is offered to a single ancestor ; *i.e.*, the fresh funeral rite (that which is performed after death) ;—having '*accepted*'—agreed to—'*invitation*' at that rite, it becomes an occasion unfit for study, for three days, counting from the day of the invitation.

Similarly, when '*of the King*'—*i.e.*, of the Moon—there is '*impurity*,' *i.e.*, pouring of nectar towards Rāhu. '*Also*' in this case, is meant to include the *Sun* also.

Or, the '*impurity of the King*' may mean the rejoicings accompaying the birth of a son to the *King*, the ruler of men; and the '*impurity of the Rāhu*,' for the eclipses of the Sun and the Moon, known as '*grahaṇa*,' 'catching.'—(110)

VERSE CXI.

WHILE THE ODOUR AND STAIN OF A FUNERAL RITE NOT OFFERED TO HIS OWN ANCESTOR REMAIN UPON THE BODY OF A LEARNED BRĀHMAṆA, HE SHALL NOT RECITE THE VEDA.—(111)

Bhāṣya.

'*That which is not offered to his own ancestor*;'—*i.e.*, that at which uncooked food is offered;—while of such a rite the '*odour and stain remain*,' so long he is unfit for study. This is a rule different from the forgoing rule. When on the next day, the man has bathed, and the odour has disappeared, he becomes fit for study.

What is said here is only by way of an indication. Even while the 'odour and stain' are not actually there, the man shall not study, until the food eaten has become digested.

The epithet '*learned*' reiterates the rule that it is only the learned Brāhmaṇa that is entitled to eat at funeral rites(—111).

VERSE CXII.

WHILE LYING DOWN, WHILE HIS FEET ARE PROMINENTLY THRUST FORWARD, AND WHILE HE IS SEATED WITH HIS KNEES TIED TOGETHER, HE SHALL NOT STUDY; AS ALSO AFTER HAVING EATEN MEAT OR FOOD GIVEN BY A PERSON DURING IMPURITY.—(112).

Bhāṣya.

'*With feet prominently thrust forward*'—*i.e.*, with feet spread forward, or with one foot over the other, or with his feet placed together on a stool, etc.

'*Avasakthikā*'—is that mode of sitting in which the knees are tied together with a piece of cloth or some such thing.

'*Āmiṣa*'—is meat.

'*Impurity*'—includes that impurity also which is caused by the carrying of a dead body, etc.—(112).

VERSE CXIII.

NOR DURING A FOG, NOR DURING THE SOUND OF ARROWS, NOR AT THE TWO TWILIGHTS, NOR ON THE MOONLESS DAY, NOR ON THE FOURTEENTH DAY, NOR ON THE FULL MOON DAY, NOR ON THE EIGHTH DAY.—(113).

Bhāṣya.

'*Fog*'—when it is too dark to know the directions properly; it is also called '*dhūmikā*;' during which the atmosphere appears as if covered with vapour and dust.

'*Sound of arrows*'—whizzing of arrows.

Some people read '*vāṇa*,' in which case, *vāṇa* stands for the *Lute*; the use of this is met with in connection with the '*Mahāvrata*'-Rite. The Lute has a hundred strings, and it is also without strings.

'On the fourteenth day'—of each fortnight.

'*Eighth day*'—all the eighth days; as is clear from other Smṛti texts, as also from usage.

Others read '*aṣṭamīṣu*' (for '*aṣṭakāsu*').—(113).

VERSE CXIV.

THE MOONLESS DAY DESTROYS THE TEACHER, THE FOURTEENTH DAY DESTROYS THE PUPIL, AND THE EIGHTH DAY AND THE FULL-MOON DAYS DESTROY THE VEDA; HENCE THESE HE SHALL AVOID.—(114).

Bhāṣya.

This a commendatory supplement to the foregoing rule, and it is meant to show its obligatory character. Hence, in cases where there is nothing to indicate the obligatory character of the rule, the treating of the occasion as unfit for study is meant to be optional. The Author himself is going to add (in 127 below)—'he shall always avoid two only.'

'*These he shall avoid*'—for purposes of Vedic study.—(114).

VERSE CXV.

THE BRĀHMAṆA SHALL NOT READ DURING A DUST-STORM, OR WHILE THE SKY IS BURNING, OR WHILE JACKALS ARE HOWLING, OR WHILE DOGS OR DONKEYS OR CAMELS ARE CRYING IN A LINE.—(115).

Bhāṣya.

'*Gomāyu*'—is the jackal; the 'howling' of the jackal is its *crying*.

It is time unfit for study only when dogs, donkeys and camels are crying together in large numbers; each of these three crying along with others of the same species.—(115).

VERSE CXVI.

HE SHALL NOT STUDY NEAR THE CREMATION-GROUND, NOR NEAR THE VILLAGE, NOR IN THE COW-PASTURE, NOR WHILE DRESSED IN THE GARMENT WORN DURING SEXUAL INTERCOURSE, NOR AFTER RECEIVING PRESENTS IN CONNECTION WITH FUNERAL RITES.—(116).

Bhāṣya.

The term '*anta*' means *proximity*. The meaning is that he shall not study in close proximity to the cremation-ground, or in close proximity to a village.

'*Cow-pasture*'—where cows go to graze. Or, '*govraja*' may mean the '*cow-pen*.'

'He shall not read with the same cloth on him which he had on while having intercourse with his wife;' the term '*maithuna*' denoting, through association, the *cloth worn during intercourse*.

'*In connection with funeral rites;*'—he shall not read after having accepted such presents as dry food, and the like.—(116)

VERSE CXVII.

ANY SHRĀDDHA-GIFT, BE IT ANIMATE OR INANIMATE, IF THE BRĀHMAṆA ACCEPTS, IT BECOMES AN OCCASION UNFIT FOR STUDY; BECAUSE THE BRĀHMAṆA HAS BEEN DECLARED AS HAVING THE HAND FOR HIS MOUTH.—(117)

Bhāṣya.

The rice and other things that are given in connection with *Shrāddhas* are generally known as '*shrāddhika*,' '*shrāddha-gift* ;' and it is with a view to show that, in the present context it is not this alone that is meant, that the present verse is added ; the sense being—it is not only the acceptance of *Vrīhi*, Rice and other grains that makes the occasion unfit for study; but other things, also—be they '*animate*'—in the shape of the cow and other animals—'*or inaminate*' in the shape of pairs of cloth, etc.,—having accepted such a thing,—*i.e.*, after having touched it with his hand, at the time of acceptance—the man shall not study. Because the act itself constitutes the act of 'eating.' '*Pāṇyāsya*' is one whose hand is his mouth. What this means is the eating at a *shrāddha* and accepting gifts in connection with it —both stand on the same footing.—(117)

VERSE CXVIII.

WHEN THE VILLAGE HAS BEEN BESET WITH THIEVES, WHEN ALARM HAS BEEN CAUSED BY FIRE, IT IS UNFIT FOR STUDY, TILL THE SAME TIME NEXT DAY ; AS ALSO AT THE APPEARANCE OF ALL PORTENTS.—(118)

Bhāṣya.

'*Beset*'—attacked. One shall not study in a village where many thieves have come in for attacking.

'*Alarm.*'—When alarm has been caused by fire—*i.e.*, when fire has set in in a house, even though the house may not be entirely burnt.

'*Ākālika-anādhyāya.*'—That is, from the time that the trouble appears up to the same time next day, it is unfit for study.

'*Also at the appearance of other portents*'—heavenly, earthly and atmospheric ; *e.g.*, the floating of stones, stars visible during the day, and so forth.—(118)

VERSE CXIX.

AT THE CEREMONY OF UPĀKARMA AND AT THAT OF UTSARJANA, OMISSION OF STUDY HAS BEEN PRESCRIBED FOR THREE DAYS, BUT AT THE AṢṬAKĀṢ FOR ONE DAY AND NIGHT; AS ALSO ON THE LAST NIGHTS OF THE SEASONS.—(119)

Bhāṣya.

It has been said above (verse 97) that, at the *Utsarjana* ceremony, one night, along with the preceding and the following days, has deen declared to be unfit for study; and with that the present text lays down the option of observing 'three days.' But, in connection with the 'Upākarma,' this is the original Injunction.

'*Aṣṭakās*'—*i. e.*, the three or four eighth nights during the fortnights following after the Full-Moon of the month of *Āgrahāyaṇa.* Though it has been said above that the whole day and night is to be observed on the eighth days of all fortnights, yet its mention in the present connection is only right and proper, as emphasizing the obligatory character of the rule; and, throughout the present context, we have to regard two rules as optional only when each is found to be self-sufficient.

'*On the last nights of the seasons*;'—'one day and night' is to be construed with this also. There are six seasons; and the *day* on which one ends and the other begins, is to be regarded as unfit for study; and the mention of 'night' is only by way of an indicative.—(119).

VERSE CXX.

HE SHALL NOT RECITE THE VEDA WHILE SEATED ON A HORSE, OR A TREE, OR AN ELEPHANT, OR A BOAT, OR A DONKEY, OR A CAMEL; NOR WHEN SEATED ON BARREN GROUND, NOR WHEN GOING ON A CONVEYANCE.—(120).

Bhāṣya.

'*Barren ground*;'—such ground, outside the village, as is devoid of water and vegetation; also called '*Uṣara.*'

'*Conveyance*'—such as cart, chariot, palanquin, and the like; for one who is going on these, the reciting of the Veda is forbidden.—(120).

VERSE CXXI.

NOR DURING AN ALTERCATION, OR DURING A FIGHT; NOR IN THE MIDST OF AN ARMY, NOR DURING A BATTLE, NOR WHEN HE HAS JUST EATEN, NOR DURING INDIGESTION, NOR AFTER VOMITING, NOR WHEN THERE IS ERUCTATION.—(121)

Bhāṣya.

'*Altercation*'—a quarrel, with mutual recrimination.

'*Fight*'—in which the parties concerned strike each other with sticks and such other weapons.

'*Army*'—consisting of Elephants, Horses and Infantry.

'*Battle*'—the actual affray.

Study is forbidden for one in the midst of an army, even though it be not actually engaged in battle.

'*When he has just eaten*;'—*i.e.*, 'so long as his hands are still wet'—as mentioned in another Smṛti-text.

'*Indigestion*;'—what has been eaten on the previous day, if it still remains in the stomach, is called 'undigested.'

'*Vomiting*'—is well known.

'*Eructation*;'—even when there is no indigestion, if there is 'eructation,' that same day, or the next day.—(121).

VERSE CXXII.

NOT WITHOUT HAVING OBTAINED THE PERMISSION OF HIS GUEST, NOR WHILE THE WIND BLOWS VEHEMENTLY; NOR WHEN BLOOD HAS FLOWED FROM HIS BODY, OR HIS BODY HAS BEEN WOUNDED BY A WEAPON.—(122).

Bhāṣya.

The '*guest*' here stands for gentlemen in general. The 'guest' is a gentleman who happens to arrive by chance; and, when such a gentleman has arrived, the Veda shall be studied, but only after his permission has been obtained with

the words, 'May I proceed with my study.' Says another *Smṛti-text*—' When a gentleman has come to the house.'

When the winds blows '*vehemently*'—*i.e.*, with great force.

Objection.—" Study has already been forbidden 'when air is audible by the ear' (102), and so forth."

True. But what is meant by the present text is that when the wind blows with greater force than what has been mentioned before (in 102) ; or, it may refer to the wind blowing apart from the rains. That such is the meaning is indicated by the usual meaning of the root 'vā,' 'to blow,' which means *to dry up* ; and wind (apart from the rains) always tends to dry up things ; and in this sense, the term '*māruta*' shall stand for the constituent elements of the body ; and the meaning in this case (of the term '*vāti*') shall be that—' when the constituents of the man's body have been dried up by the labours of study' ; the whole phrase ('*mārutē vāti*') would thus mean—' when the wind is blowing high and the reader is emaciated,'—there being no co-ordination between the two locatives (in '*mārutē*' and '*vāti*').

When blood has flowed, through the bite of leeches and such other insects ; or when blood has flowed, by reason of his body being wounded by a weapon. The term, 'from the body,' is to be construed with both clauses. (122).

VERSE CXXIII.

HE SHALL NEVER RECITE THE ṚK OR THE YAJUṢ DURING A SĀMA-CHANT ; NOR AFTER HAVING READ THE END OF THE VEDA, OR AFTER HAVING READ THE ĀRAṆYAKA.—(123).

Bhāṣya.

While the Sāma-chant is being heard, one shall not recite either Ṛk verses or the Yajuṣ Mantras. This prohibition does not apply to the Brāhmaṇas appertaining to the Ṛgveda and the Yajurveda ; but the prohibition does apply to the reading of such *Ṛk* and *Yajuṣ* Mantras as happen to

be contained in the *Panchavimsha Brāhmaṇa* (of the Sāma-Veda).

'*End of the Veda;*'—*i.e.*, when the Veda comes to an end. This refers to the end of the Mantra (Samhitā) Text, as also to that of the Brāhmaṇa Text.

'*Āraṇyaka*' is the name of a portion of the Veda; after having read this, one should not read any other book.—(123)

VERSE CXXIV.

THE ṚGVEDA IS SACRED TO THE GODS AND THE YAJURVEDA IS HUMAN; THE SĀMAVEDA HAS BEEN DECLARED TO BE RELATED TO THE PITṚS; HENCE ITS SOUND IS IMPURE.—(124)

Bhāṣya.

It has been declared that when Sāma-Veda is being chanted, the time is unfit for the reciting of the Ṛgveda and the Yajurveda. Supplementary to this, we have the present statement.

'*Sacred to the gods;*'—*i.e.*, that of which the gods are the presiding genius; that is, which consists entirley of hymns to the gods. As a matter of fact, hymns form the principal part of the Ṛgveda; it is for this reason that it is called '*sacred to the gods.*'

As a matter of fact, action forms the predominating element in Men; and, since the Yajurveda is made up principally of injunctions regarding *Action*, the Yajurveda is, on account of this analogy, said to be '*human.*' The term '*mānuṣa*' denotes the genus 'man;' and, by a process of identification, the Yajurveda has been called '*human.*'

'*Related to the Pitṛs*'—may be taken to mean—either 'beneficial to the Pitṛs,' or 'of which the Pitṛs are the presiding genius;' by some sort of relationship, the Sāma-Veda has been called 'related to the Pitṛs.'

There are three regions, and of these there, are three presiding beings: the gods of Heaven, the Men of the Earth

and the *Pitṛs* of the sky. Similarly, there are three Vedas; and, since two of these have been spoken of as related to 'gods' and 'men,' respectively, the third, Sāma Veda, is, by a process of elimination, declared to be '*related to the Pitṛs*.'

'*Its sound is impure*'.—The sound of the Sāmaveda should not be understood, by this, to be really impure; all that is meant is that, just as Veda should not be recited in the presence of an impure substance, so should it not be recited in the presence of the Sāma-chant; it is on the ground of this similarity to 'impure substances' that the sound of Sāma has been said to be 'impure.'

From the context it is clear that this prohibition during Sāma-chant pertains to the reciting of the Ṛgveda and the Yajurveda in course of the regular 'Vedic study' that has been prescribed; and not to the reciting of Mantra-texts that is done in the course of scrifical performances.—(124)

VERSE CXXV.

KNOWING THIS, THE LEARNED DAILY RECITE FIRST THE ESSENCE OF THE THREE VEDAS, IN DUE ORDER; AND IT IS ONLY AFTER THIS THAT THEY RECITE THE VEDA.—(125)

Bhāṣya.

'*Knowing this*',—*i.e.*, the connection of the Vedas with the presiding beings of the three Regions, as described in the preceding verse;—'*the learned*'—wise men—'*first*'—'*recite the essence of the three Vedas*'—in the shape of (1) the syllable '*om*,' (2) the *Vyāhṛtis* (the syllables, '*bhūḥ bhuvaḥ—svaḥ*') and (3) the 'Sāvitrī' verse—in this '*order*;'—and '*after this they recite the Veda*.' By the reciting of the said three 'essences,' all the three regions and the three presiding beings become comprehended.

Though this matter has already been asserted in Discourse II, yet it is repeated here; and this with a view to emphasise the fact that—'just as one does not recite the Veda at a time that is unfit for study, so also should he not recite it until

he has previously recited *the essence of the three Vedas.'* —(125).

VERSE CXXVI.

WHEN CATTLE, A FROG, A CAT, A DOG, A SNAKE, A MONGOOSE OR A RAT COME BETWEEN,—ONE SHOULD REGARD THE DAY AND NIGHT AS UNFIT FOR STUDY.—(126)

Bhāṣya.

'*Come between*'—between the teacher and the pupil, or among the several students themselves.

'*Aharnisham*'—Day and night.

Gautama (1.59), however, has declared—'Fasting and living outside for three days has been laid down;' and the same holds good regarding reading in the cremation-ground.

What is laid down in the present text is to be regarded as an option to what has been declared by Gautama—(126)

VERSE CXXVII.

THE TWICE-BORN MAN SHALL ALWAYS CAREFULLY AVOID ONLY TWO CONDITIONS AS UNFIT FOR STUDY: VIZ. AN UNCLEAN PLACE OF STUDY AND HIS OWN UNCLEAN CONDITION.—(127)

Bhāṣya.

The mention of '*always*' here shows that the aforesaid occasions are to be regarded as 'unfit for study,' only optionally; among these also those that are obligatory have already been indicated; *e.g.*, whenever the term 'always' occurs; it has also been shown where what is stated is purely descriptive; *e.g.*, verse 114.

The place is regarded as '*unclean*' when it is in contact with such unclean things as bones, the generative organs, and so forth.

The conditions that make the man himself 'unclean' shall be described in Discourse V.

Though the present conditions of 'unfitness for study,' are mentioned in the context dealing with 'Vedic Study,' yet

they are, in reality, permanently 'unfit for study;' for the simple reason that the unclean man is not entitled to any act; as says the Brāhmaṇa—'For the sacrifice, there are two conditions that make it *unfit*—when the man himself, or the place, is unclean.' The sacrifice here referred to is the '*Brahmayajña*,' the daily reciting of Vedic mantras.—(127).

SECTION (14)—OTHER DUTIES.

VERSE CXXVIII.

ON THE MOONLESS DAY, ON THE EIGHTH, ON THE FULL MOON DAY, AND ON THE FOURTEENTH, THE TWICE-BORN ACCOMPLISHED STUDENT SHALL ALWAYS REMAIN A "RELIGIOUS STUDENT," EVEN DURING THE "SEASON."--(128)

Bhāṣya.

'*Shall remain a Religious Student.*'—Abstention from congugal infercourse is among the duties of the Religious Student ; and it is this that is meant here ; and not the other duties of begging food, and so forth. Specially, as the phrase 'even during the season' brings to mind that one duty first of all.

Others hold that, during the days mentioned, the eating of honey and meat is also meant to be avoided. In support of this view, it is necessary to quote another *Smṛti*-text: 'The use of oil, meat, the female generative organ and the razor is to be avoided on the sixth, on the Moonless Day, on the fourteenth of both fortnights and on the Full Moon Day.'

Others, again, have offered the following explanation :—"'Religious Student' is the name given to a person in a particular life-stage ; hence, when it is applied to the House-holder and persons in other life-stages, it becomes simply indicative of that peculiar characteristic of the Religious Student which consists in the performance of duties conducive to Vedic Study ; this is the case with the expression, 'should remain a Religious Student.' When the name of one thing is applied to another, it denotes *similarity* ; and, in accordance with this principle, the expression would mean the adoption of all the duties of the Religious Student,—such as begging for food, tending of the Fire, and so forth. But the presence of such directions as, 'all this should be done *till the ceremony*

of Return' (2.108), and 'the Householder shall eat the remnants,' clearly preclude the said duties of 'begging for food' and the like (which would be incompatiable with the duty of 'eating the remnants') [and the other duties are clearly laid down as to be observed only *till the ceremony of Return*]. So that, the expression in question can only indicate the avoiding of Honey, Meat and Sexual Intercourse (which is among the duties of the Religious Student, and is compatible with the life of the Householder)."

But there is not much in all this; since the term, 'Religious Student,' is generally used in the sense of 'avoiding sexual intercourse.'—(128)

VERSE CXXIX.

HE SHALL NOT BATHE AFTER A MEAL, NOR WHEN HE IS ILL, NOR AT MIDNIGHT, NOR ALONG WITH HIS GARMENTS; AND NEVER IN AN UNKNOWN WATER-RESERVOIR.—(129)

Bhāṣya

This prohibition does not apply to the daily bath; since there is no possibility of its ever being done after the meals; specially, as in another *Smṛti-text,* the order of sequence has been distinctly laid down as—'(1) Bath, (2) the Great Sacrifices and (3) the Eating of Remnants.' Nor can the prohibition apply to the bath necessitated by touching of the Chāṇḍāla and such other circumstances; because such a prohibition would be contrary to the general law that 'one shall not remain impure for a single moment.' From all this it follows that the prohibition applies to that purely voluntary bathing which one has recourse to for the relieving of heat and perspiration, etc.

'*Ill*'—suffering from some disease. For the sick person, all kinds of bath have been forbidden, even when he may have become unclean; specially in view of the direction that 'one shall protect himself from all things.'

Question—"How would such a man be purified?"

Answer—He shall sprinkle water over his body, or wipe off his body with Mantras, or change his clothes, and so forth.

'*Midnight*,' '*Mahānishā* ;'—*i.e.*, Four '*muhūrtas*,' two on each side of midnight.

Some people explain the term '*mahānishā*' as '*Long Night*,' such as we have during the winter.

But this explanation (by which bathing during winter-nights would be forbidden) would be contrary to the Injunction that lays down early morning bath during the (winter) months of *Māgha* and *Phālguna* ; and as such, it must be regarded as a wrong explanation. Nor is there any ground for restricting the prohibition to *winter nights* only ; specially as the text does not contain a second '*nishā*' (which alone could afford the sense, 'during the night of those months when nights are long.')

'*Along with his garments*.'—This implies that the prohibition applies to the case where, during the cold weather, a man is wearing several pieces of clothes ; especially bathing with one piece of cloth on is what has been already enjoined by such directions as 'he shall not bathe naked' (4.45) ;—When he is wearing *two* pieces of cloth, there is uncertainty, he may or may not bathe ;—but when he has several pieces on, he shall not bathe.

'*Water-reservoir*'—containing water ;—'*unknown*'—*i.e.*, with regard to which it is not known whether it is deep or not deep, or whether there are, or are not, allegators in it.

'*Ajasram*'—ever, always.—(129)

VERSE CXXX.

HE SHALL NOT INTENTIONALLY STEP OVER THE SHADOW OF THE GODS, OF A SUPERIOR, OF THE KING, OF AN ACCOMPLISHED STUDENT, OF HIS OWN PRECEPTOR, OF THE TAWNY THING, OR OF THE INITIATED PERSON.—(130)

Bhāṣya.

'*Gods*' here stands for *Images* ; as these alone can cast shadows.

'*Superior*'—*i.e.*, his father.

'*Preceptor*'—one who has performed for him the Initiatory Ceremony.

These two have been mentioned separately, with a view to show that this additional respect is to be shown to the two persons concerned, not simply because they are to be treated as 'superiors,' [but because they are, by their distinctive character, entitled to this additional form of respect].

Hence, what is here prescribed does not apply to the maternal uncle and such other persons.

Some people assert that "such a view would be contrary to usage; hence the separate mention of the two ('superior' and 'preceptor') has to be explained as anologous to such expressions as '*gobalīvarda*,' 'bovine bull' (where the tautology indicates some sort of distinctive superiority).

'*Tawny*' is the reddish-brown colour; it stands here for a substance possessed of that colour; in the present context it stands for either the *tawny cow* or the *Soma-creeper*; the term '*babhru*' ('tawny') being found in the Veda to be applied to both these things.

'*Intentionally.*'—This means that if it is done unintentionally, there is no wrong done.—(130)

VERSE CXXXI.

HE SHALL NOT HAVE RECOURSE TO A CROSS-ROAD AT MIDDAY, OR AT MIDNIGHT, OR AFTER HAVING PARTAKEN OF MEAT-FOOD AT A SHRĀDDHA, OR AT THE TWO TWILIGHTS.—(131)

Bhāṣya.

At midday—at midnight—after having eaten, at a Shrāddha, food mixed with meat—'*he shall not have recourse to a cross-road*;' *i.e.*, shall not stay there for any length of time. If, however, on his way to another village, there is no other way save through the cross-road, his having recourse to it to that extent is not forbidden.

Some people add a further '*cha*,' and explain the text to mean, 'after having eaten at a *shrāddha*, *and* after having partaken of meat-food.'

Under this explanation, however, it would be necessary to seek for some usage in support of this; as without some such corroborative usage, there can be no justification for such disjointed construction.—(131)

VERSE CXXXII.

HE SHALL NOT INTENTIONALLY STAND UPON UNGUENT-POWDER, OR UPON USED WATER, OR ON URINE OR ORDURE, OR ON BLOOD, OR ON MUCUS, SPITTINGS AND VOMITINGS.—(132)

Bhāṣya.

'*Unguent-powder*,'—such powder, etc., as are used for removing dirt from the body.

'*Used water*'—water that has been used for bathing, etc.

'*Spittings.*'—Even apart from the mucus, in which form spittings are generally thrown out; such things, for instance, as the betel-leaf and other things, of which the juices have been eaten up and the tasteless substance is thrown out.

'*Standing upon*' means *stepping upon*.

'*Intentionally*.'—There is no harm if it is done unintentionally.—(132)

VERSE CXXXIII.

HE SHALL NOT PAY ATTENTION TO HIS ENEMY, OR TO HIS ENEMY'S FRIEND, OR TO AN UNRIGHTEOUS PERSON, OR TO A THIEF, OR TO THE LADY OF ANOTHER PERSON.—(133)

Bhāṣya.

To his enemy, he shall not send presents,—he shall not sit or stand in the same place with him,—he shall not go home in his company,—he shall not carry on conversation with him, and so forth.

'*Unrighteous person*,'—a sinner, *i.e.*, one who maintains himself by bad livelihood.

'*Thief*'—one who steals things. It is this separate mention of the 'thief' which implies that *all* 'unrighteous' persons are not meant to be avoided, but only those mentioned above (those living by evil ways of living).

'*The lady of another person*.'—The use of the term '*lady*' ('*yoṣit*') and not 'wife' ('*patnī*') is meant to show that one shall avoid, not only the married wife, but also the 'kept' woman; because paying attention to both equally leads to enmity; and the present prohibition is based upon visible (ordinary worldly) considerations. In the next verse, we have the term '*wife*,' ('*dārā*'), which is meant to indicate the excessive spiritual wrong involved. It would not be right to assert that—"the general term 'lady' in the present verse is restricted in its extension by the term 'wife' in the next verse, which is supplementary to this one." Because, as a matter of fact, the next is *not* supplementary to the present verse, which stands distinct by itself.—(133)

VERSE CXXXIV.

IN THIS WORLD, THERE IS NOTHING SO DETRIMENTAL TO A MAN'S LONGEVITY AS PAYING ATTENTION TO THE WIFE OF ANOTHER PERSON.—(134)

Bhāṣya.

Any such thing as the eating of indigestible food, the stealing of gold, etc., '*is not so detrimental to a man's longevity*'—which cuts short his life to the same extent—as intercourse with another person's wife This involves both temporal and spiritual wrong.—(134)

VERSE CXXXV.

DESIRING HIS OWN PROSPERITY, HE SHALL NEVER DESPISE A KṢATTRIYA, A SERPENT, A LEARNED BRĀHMAṆA,—EVEN IF THEY BE FEEBLE.—(135)

Bhāṣya.

'*Despising*' means disrespect, *want of respect*, as also actual ill-treatment.

'*Even if they be feeble*'—and, hence, unable to show any form of friendliness.—(135)

VERSE CXXXVI.

BECAUSE THESE THREE, WHEN DESPISED, MAY DESTROY THE MAN,—THEREFORE, THE INTELLIGENT MAN SHALL NEVER DESPISE THESE THREE.—(136)

Bhāṣya.

'*The man*'—*i.e.*, he who does the despising.

'*These three, when despised.*'—The Kṣattriya and the snake destroy a man with their visible (physical) power, while the *Brāhmaṇa* does it by means of incantations and oblations, as also by means of the spiritual wrong involved in his ill-treatment.

'*Therefore these three &c.*'—This sums up the whole thing. Having indicated the evil involved, the Author has added this summing up, with a view to show that what is here mentioned is to be avoided with special care; and from the great care thus enjoined it follows that the act here prohibited involves a correspondingly serious Expiatory Rite also.—(136)

VERSE CXXXVII.

HE SHALL NOT DESPISE HIMSELF BY REASON OF FORMER FAILURES. UNTIL DEATH, HE SHOULD SEEK FORTUNE, AND HE SHOULD NEVER THINK HER UNATTAINABLE.—(137)

Bhāṣya.

'*Failure*'—non-acquisition of wealth, by agriculture and such other means.

'*He shall not despise himself,*'—regarding himself as 'unfortunate,' as a 'sinner,'—'I have not obtained wealth at this time, at what time shall I obtain it?'—He shall not ponder, in this fashion, over his failure.

'*Until death, he should seek fortune;*'—*i.e.*, to his very last breath, he should not renounce the desire for acquiring wealth.

'*He should not regard her as unattainable.*'—Having formed the determination, 'My attempt shall surely succeed,' he shall not mind the evil aspects of planets or other disheartening circumstances, and shall proceed to take steps to earn wealth. In this connection, there is a saying—'It is only persons devoid of manly courage that seek to examine the aspect of planets; there is nothing unattainable for such persons as are endowed with courage and energy.'

What is meant by this is as follows:—He who broods in the following manner—'I am in a sorry plight, I can obtain wealth, with difficulty, I am not entitled to the setting up of Fire and other rites, and therefore I am freed from the necessity of undergoing the trouble of performing the Agnihotra and other rites'—does not think rightly; consequently, one shall always try to acquire wealth.—(137)

VERSE CXXXVIII.

HE SHALL SAY WHAT IS TRUE; AND HE SHALL SAY WHAT IS AGREEABLE; HE SHALL NOT SAY WHAT IS TRUE, BUT DISAGREEALE; NOR SHALL HE SAY WHAT IS AGREEABLE, BUT UNTRUE; THIS IS THE ETERNAL LAW.—(138)

Bhāṣya.

In regard to what a man may be called upon to speak, he is restricted to telling the truth. The '*true*' is that which is in strict accordance with what is seen and heard.

'*He shall say what is agreeable.*'—This is a second injunction. It is only right to describe the nobility and other good qualities of a person, even without any purpose. Then again, it would be right to speak to a person of the birth of his son—'O Brāhmaṇa, a son has been born to you'—if it were true; even though the speeker may not have any motive of his own in conveying the information; if it is not known to him already.

What is 'true' may be 'agreeable' as well as 'disagreeable.' An example of the 'agreeable truth' has been already

shown, in the form of the assertion, 'O Brāhmaṇa, a son has been born to you.' An example of the 'disagreeable truth' we have in the form of the assertion, 'Your maiden daughter is with child'. If this be *untrue*, it should not be spoken of, of course; but even if it be true, the fact of a virgin being with child is something that should not be spoken of. In such cases, if the man can help it, he should remain silent.

People might be led to think that, even when the girl is pregnant, it would be right to say, 'she is not pregnant,' as such an assertion would be 'agreeable;'—with a view to this, the Author has added—'*He shall not say what is agreeable, but untrue;*' so that for the man who is the first to notice the signs of pregnancy in the girl, it would not do to remain silent.

'*This is the eternal law.*'—The Veda is eternal, hence the law laid down in the Veda is also eternal.—(138)

VERSE CXXXIX.

WHAT IS (NOT) WELL HE SHALL CALL "WELL"; OR, HE SHALL SIMPLY SAY "WELL;" HE SHALL NOT CREATE NEEDLESS ENMITY OR DISPUTE WITH ANY ONE.—(139)

Bhāṣya.

The first '*bhadra*' (well) they have explained as with the negative particle understood; the sense being—'what is not well, he shall call *well.*'

The particle '*iti*' (after '*bhadran*') is meant to be indicative; the meaning being that "one shall make use of such agreeable words as '*Kalyāṇam*' (welfare), '*maṅgalam*' (auspicious), '*siddhan*' (accomplished), '*shrēyaḥ*' (good), and so forth.

If we regard the first term '*bhadran*' also as indicative of like words, the meaning would be—'If a man is blind, he should be spoken of as *with eyes*; if he is illiterate, he should be spoken as *learned*' and so forth.

Or, in all these cases, '*he shall simply say "well."*'

'*Needless enmity.*'—When there is no monetary or other interest involved, he shall not make use of words in a mere bravado.

Similarly, he shall not create dispute in the king's court. The epithet '*needless*' applies to this also.

'*With any one*'—*i.e.*, even with a weaker party.—(139)

VERSE CXL.

HE SHALL NOT GO ABOUT EITHER TOO EARLY IN THE MORNING OR TOO LATE IN THE EVENING, OR JUST AT MIDDAY; NOR WITH AN UNKNOWN PERSON, NOR ALONE, NOR WITH SHŪDRAS.—(140)

Bhāṣya.

The term '*atikalya*' denotes *day-break*. 'One shall not go about at dawn.'

'*Too late in the evening*'—at the time of the evening twilight.

'*He shall not go about with an unknown person, or without a companion, or with shūdras.*'—(140)

VERSE CXLI.

HE SHALL NOT INSULT THOSE WHO HAVE REDUNDANT LIMBS, OR THOSE WHO ARE DEFICIENT IN LIMBS, OR THOSE DESTITUTE OF LEARNING, OR THOSE WHO ARE FAR ADVANCED IN AGE, OR THOSE DESTITUTE OF BEAUTY OR WEALTH, OR THOSE OF LOW BIRTH.—(141)

Bhāṣya.

'*Those who are deficient in limbs*;'—*e.g.*, the one-eyed person, the leper, the dwarf, and so forth.

'*Those who have redundant limbs*;'—that is persons suffering from elephantiasis and such diseases.

'*Destitute of learning*'—Illiterate.

'*Far advanced in age*'—*i.e.*, very old persons.

'*Destitute of beauty*;'—*i.e.*, persons with a flat nose or with a squint eye, and so forth.

'*Destitute of wealth*'—poor; devoid of wealth, riches.

'*Of low birth*'—persons whose birth is defective; *e.g.*, the '*kuṇḍa*' (one born of his mother's paramour during his

father's life-time), the '*golaka*' (one so born, after his father's death), and so forth.

'These *he shall not insult*.'—'Insulting' means *despising*; the mere act of calling these persons by these names would be an 'insult.'—(141)

VERSE CXLII.

A BRĀHMAṆA, WHILE UNCLEAN, SHALL NOT TOUCH, WITH HIS HAND, A COW, A BRĀHMAṆA OR FIRE. NOR SHALL HE, BEING IN GOOD HEALTH, LOOK AT THE LUMINARIES IN THE SKY, WHILE HE IS IMPURE.—(142)

Bhāṣya.

'*Unclean*;'—*i.e.*, not washed after having eaten; or, after having evacuated the bladder or the bowels. The term '*uchchhiṣṭa*' here stands simply for '*impure*;' and it is in this sense that the '*uchchhiṣṭa*' person is forbidden to touch the cow, etc. The expiatory rite in connection with this forbidden touching is going to be prescribed in the next verse, where the term '*ashuchi*,' 'impure,' is used.

No significance attaches to the term '*hand*'; as touching with any other part of the body also is not desirable. The prohibition, however, does not apply to the case where one interposes a piece of cloth.

'*He shall not look at the luminaries in the sky*.'—'*Being in good health*.'—*i.e.*, under normal conditions.—The addition of the pharse, '*in the sky*,' indicates that the prohibition does not apply to looking at the 'luminary *on the earth*'—*i.e.*, the fire.—(142)

VERSE CXLIII.

HAVING TOUCHED THESE, WHILE IMPURE, HE SHALL ALWAYS WIPE WITH WATER, WITH HIS PALM, HIS SENSE-ORGANS, AS ALSO HIS LIMBS AND THE NAVEL.—(143)

Bhāṣya.

Though the text uses the general term 'sense-organs,' yet what are meant are the eyes and the other organs located in

the head. The term '*prāṇa*' is found to be used in the sense of *sense-organs* in the Veda, where, in the *Upaniṣads*, the origin of sense-organs has been described.

'*Limbs*'—ankles, knees, feet, and so forth.

'*With the palm*' he shall take up water and then touch the organs &c.—(143)

VERSE CXLIV.

UNLESS HE BE IN TROUBLE, HE SHALL NOT, WITHOUT CAUSE, TOUCH HIS CAVITIES. HE SHALL ALSO AVOID ALL SECRET HAIRS.—(144)

Bhāṣya.

'*Without cause*'—*i.e.*, except when called upon to scratch them.

'*His cavities*'—the eye, &c.,—he shall not touch.

'*Secret*'—situated in the arm-pits and over the generative organs.

'*He shall avoid*'—*i.e.*, the *touching* mentioned before. A new verb has been used for the purpose of filling up the metre. Others say that the new verb shows that what is prohibited is the *looking at* the hairs.—(144)

VERSE CXLV.

HE SHALL BE INTENT UPON AUSPICIOUS CUSTOMS, WITH HIS MIND UNDER CONTROL AND THE SENSES SUBJUGATED; AND HE SHALL, UNTIRED, DAILY RECITE PRAYERS AND OFFER OBLATIONS INTO THE FIRE.—(145)

Bhāṣya.

'*Auspiciousness*' consists in the accomplishment of such desirable things as long life, wealth, and so forth;—the '*custom*' is conducive to this—such as the wearing of the *gorochanā*-mark on the forehead, the touching of good fruit, and so forth;—on such custom he shall be '*intent*'; *i.e.*, he shall always follow such customs.

"The authority of *customs* has already been asserted before."

True. But what is asserted here is custom pertaining to non-physical ends. If those acts were done with a view to visible results, then it would so happen that the acts would sometimes fail to bring about the desired result, and this would lead the man to neglect them. It is for this purpose that the thing is reiterated here. Just as in connection with the time of starting on a journey, we shall have the reiteration of such acts as the saluting of cows and other similar things, looking at white garments, the singing of *kapiñjala*-birds to the right, the crowing of the crow to the right on a fruit-laden tree. All these acts shall be done for the sake of one's welfare ; and acts contrary to these shall be avoided.

'*With senses subjugated*'—without hankering for the objects of sense. Though this has been often repeated, as being something desirable for man, yet it is mentioned here with a view to save the man from falling into sin.

Since oblation may be offered elsewhere also, the text has specially mentioned the 'fire.'

'*Untired.*'—This only reiterates what has been said before.—(145)

VERSE CXLVI.

FOR THOSE WHO ARE EVER INTENT UPON AUSPICIOUS CUSTOMS, WHO HAVE THEIR MIND UNDER CONTROL, AND WHO GO ON RECITING PRAYERS AND OFFERING OBLATIONS,—THERE IS NO CALAMITY. —(146)

Bhāṣya.

'*Calamity*'—supernatural troubles arising from natural portents,—such as sickness, loss of wealth, separation from loved ones, and so forth. All this is precluded from people who observe the auspicious customs.

This indicates the obligatory character of the acts, even though they are done with a view to a definite end. No one ever actually seeks for the cessation of supernatural troubles ; hence, the term '*ever*' is purely reiterative; the meaning

being that, even though there may be some persons who may not seek it, yet the rule is entirely obligatory. So that, by doing the act, the man fulfils two ends—he fulfils an obligatory duty and also avoids calamity.—(146)

VERSE CXLVII.

HE SHALL DILIGENTLY RECITE THE VEDA, WHENEVER HE FINDS TIME. THEY DECLARE THIS TO BE HIS PRIMARY DUTY; EVERYTHING ELSE IS DECLARED TO BE HIS SECONDARY DUTY.—(147)

Bhāṣya.

It has been said above that he should recite and offer oblations; and now he states the means of doing the *reciting*. —'*He shall recite the Veda*' The rest of the verse is purely commendatory.

'*Whenever he finds time*'—the *Avyayībhāva* compound '*yathākālam*' signifying *repetition*. The meaning is that 'whenever the man happens to be free from all worldly activity, he should recite the Veda.' The other duties—such as the performance of the *Agnihotra* and the like—have their fixed time; while for *recitation*, *purity* is the only condition.

This is the '*primary duty*;' all else is '*secondary duty*;' —'*upadharma*' means 'nearly as good as duty.' This compound, therefore, is *Tatpuruṣa*, and not *Avyayībhāva*,—according to Pāṇini 2.1.55.

This deprecation of other duties is meant to be a praise of Vedic recitation, and it is not meant to be a prohibition of those.—(147)

VERSE CXLIII.

BY THE CONSTANT RECITATION OF THE VEDA, BY PURIFICATION, BY AUSTERITY, AND BY DOING NO HARM TO LIVING BEINGS, HE REMEMBERS HIS PREVIOUS BIRTH.—(148)

Bhāṣya.

'*Adroha*'—doing no harm.

'*Living beings*'—moveable as well as immoveable.

The four acts mentioned bring about their result in the form of the remembrance of previous births; and they are to be performed throughout one's life.

'*Jāti*'—another birth.

'*Paurvikī*'—foregoing, previous.—(149).

VERSE CXLIX.

RECOLLECTING HIS FORMER BIRTHS, THE TWICE-BORN PERSON CONTINUES TO STUDY THE VEDA; AND BY HIS CONTINUOUS STUDY OF THE VEDA, HE OBTAINS ABSOLUTE, ENDLESS BLISS.—(149)

Bhāṣya.

"Every man undertakes an action only when he desires to accomplish thereby something desirable. The recollection of former births, however, cannot be entirely pleasant. Why then is this described as the result following Vedic Study and the other three acts?"

In view of this question, the Author says—'*Recollecting his former births, he continues to study the Veda,*' *i.e.*, he acquires faith in it; the idea being—'Vedic study is such a good thing that it has enabled me to remember my other births.' Hence, recollecting his other births, he again betakes himself to that study; and from this continuous Vedic study extending over several lives, '*he obtains*'—acquires—'*bliss*'—in the form of the 'attainment of Brahman':—'*absolute*'—*i.e.*, without the chance of returning. The term '*endless*' indicates a particular kind of bliss,—the self-sufficient complete satisfaction of the Soul; and the eternal character of this bliss is what is expressed by the term '*ajasram,*' '*absolute*;' the meaning being that 'such and such a bliss is attained, and it never perishes.' Though the two terms ('absolute' and endless') are synonymous, yet they are not entirely tautological. Just as, in the case of the expression, '*vṛttakam vahataḥ purīṣam,*' or '*vṛttakaṁ udakam purīṣam,*'—where one (the term '*vṛttakam*') is the conventional and the other ('*purīṣam*') the literal or etymological name of the thing;

'*purīṣam*' denotes, literally, *that which fills*, so that this latter stands for the *solid*, and the former for the *liquid*, ordure.—(149)

VERSE CL.

ON SPECIAL DAYS, HE SHALL ALWAYS OFFER THE OBLATIONS TO SAVITṚ, AND ALSO THE PACIFICATORY OBLATIONS ; ON THE "AṢṬAKAS" AND ON THE "ANVAṢṬAKAS" HE SHALL ALWAYS WORSHIP THE PITṚS.'—(150)

Bhāṣya.

The exact forms of the afore-mentioned oblations are now described.

'*Oblations to Savitṛ.*'—Those that are offered to Savitṛ as the deity.

'*Special days*;'—*i.e*, on the Moonless and the Full Moon Days—the said oblations are to be offered.

'*Pacificatory oblations*;'—the oblations that are offered for the purpose of averting evil.

At all these oblations, Clarified Butter is to be the substance offered ; for, in regard to all oblations, it has been declared that, where no substance is specified, Clarified Butter is to be used, by such passages as—'what is called Clarified Butter is used at all sacrifices.'

The Locative ending in '*parvasu*' ('on special days') has the force of the Accusative; as the *receptacle* (which is what is denoted by the Locative) of the oblation is Fire, which is never the *object*; the *objects* offered being mentioned as—'fried grain,' 'butter,' 'meat,' 'mixed flour,' 'curd,' 'milk' and 'grains.'

These oblations are mentioned here for the first time, and the exact procedure of these has been described before, as learnt from usage.

'*Aṣṭakā.*'—The three eighth days of the three dark fortnights following after the Full Moon Day of the month of '*Āgrahāyaṇa*;' according to some, it stands for the four

eighth days of the four dark fortnights during the *Hemanta* and *Shishira seasons.*—On these days, '*he shall worship the pitṛs*'—by means of *shraddha*; the term '*pitṛ*,' standing for one's dead ancestors—'*Anvaṣṭakā*' is the name of the ninth days following the aforesaid '*aṣṭakās*.'—(150).

VERSE CLI.

FAR FROM THE DWELLING-PLACE SHALL HE PERFORM URINATION, FAR OFF HE SHALL PERFORM FEET-WASHING, AND FAR AWAY HE SHALL DO THE THROWING OF THE LEAVINGS OF FOOD.—(151)

Bhāṣya.

The water with which the feet are washed is called '*feet-washing*;' this he shall throw far away. Or, the washing of the feet itself may be done far off.

'*Niṣēka*' is *throwing*. As a matter of fact, the water used in bathing after oiling the body, may also be called '*niṣēka*.' But what is forbidden is the throwing of all kinds of *leavings*; as it is this that is more generally spoken of as '*niṣēka*.'—(151).

VERSE CLII.

IN THE FORENOON, HE SHALL PERFORM THE EVACUATION OF BOWELS, TOILETTE, BATH, CLEANING OF THE TEETH, DYING OF THE EYES, AND THE WORSHIP OF THE GODS.—(152)

Bhāṣya.

Among Vedic passages describing the limbs of animals, the excretory organ is called '*Mitra*;' taking the term '*Mitra*' in the same sense here also, its derivative '*maitra*' is taken to mean the 'clearing of the excretory organ'.

'*Toilette*'—dressing of the hair, painting, and so forth.

Or, the two terms '*maitram*' and '*prasādhanam*' may be construed together, as noun and adjective, which would mean that, even without passing any faeces, one should wash his excretory organ, just as the washing of the mouth after sleep has been prescribed as necessary, in view of the fact that, during sleep, saliva is sure to flow out; similarly, even in

the absence of any direct reason, it is necessary to wash the mouth as also the lower limbs of the body.

Others explain that '*maitra*' means 'the act of a *maitra*, friend', the *friendly act*; and what the text means is that 'friendly acts should be done before all other, even the most entimately necessary, acts'; but the precedence to be given is only over the acts that one may do for his own benefit, and *not* those that have to be done for the sake of cleanliness. In this case, the term '*forenoon*' would mean only *precedence over the other acts*, and not the *exclusion of the afternoon*.

Or again, 'Mitra' may stand for the sun; and '*Maitra*' in that case would mean 'the worshipping of the Sun.'—(152)

VERSES CLIII-CLV.

ON THE PARVAS HE SHOULD GO TO THE GODS, AND TO THE RIGHTEOUS BRĀHMAṆAS, TO THE KING FOR PROTECTION, AND ALSO TO THE SUPERIORS.—(153)

HE SHALL SALUTE THE ELDERS AND GIVE UP HIS OWN SEAT TO THEM; HE SHALL WAIT UPON THEM WITH JOINED HANDS; AND WHEN THEY DEPART, HE SHALL FOLLOW BEHIND THEM.—(154).

HE SHALL, IN HIS ACTION, DILIGENTLY ATTEND TO RIGHT CONDUCT WHICH IS THE ROOT OF RIGHTEOUSNESS ORDAINED IN THE SHRUTI AND SMṚTI.—(155)

[Medhātithi has nothing to say on these verses, 153-155.]

VERSE CLVI.

BY RIGHT CONDUCT HE ATTAINS LONGEVITY; BY RIGHT CONDUCT HE OBTAINS DESIRABLE CHILDREN; BY RIGHT CONDUCT HE OBTAINS INEXHAUSTIBLE WEALTH; AND RIGHT CONDUCT DESTROYS EVERYTHING INAUSPICIOUS.—(156)

Bhāṣya.

It is not meant that the child is made equipped with learning and other good qualities; in fact, such qualities are considered desirable in children. Says an old text—'What is to be done with the cow that does not give milk nor bear

calf; what is the use of a son being born who is neither learned nor righteous?.'

'*Inexhaustible*'—vast; which cannot become exhausted, even through vices.

'*Everything inauspicious*;'—such marks as a black spot on the shoulder, and the like, which are indications of poverty, misfortune, etc. This also is destroyed by Right Conduct.

Thus all that is unrighteous and evil is destroyed, if a man sticks to Right Conduct.—(156)

VERSES CLVII & CLVIII.

THE MAN OF EVIL CONDUCT BECOMES DEPRECATED AMONG MEN; HE IS CONSTANTLY SUFFERING PAIN, IS SICK AND SHORT-LIVED. —(157)

EVEN THOUGH DEVOID OF ALL AUSPICIOUS MARKS, THE MAN WHO FOLLOWS RIGHT CONDUCT, HAS FAITH AND IS FREE FROM JEALOUSY, LIVES FOR A HUNDRED YEARS—(158)

[Medhātithi has nothing to say on these verses].

VERSE CLIX.

HE SHALL CAREFULLY AVOID EVERY SUCH ACT AS IS DEPENDENT UPON OTHERS; SUCH ACTS AS ARE DEPENDENT UPON HIMSELF, EVERY ONE OF THESE HE SHALL EAGERLY PURSUE.—(159)

Bhāṣya.

An act, securing a benefit for others by requesting other (wealthy) persons, is what is spoken of as '*dependent upon others*;' and this has to be avoided; and not such acts as are dependent upon one's own conduct; such, *e.g.*, as *straightforwardness*, and the like; because these are entirely under one's own control; in fact, it is in view of this that the man accepts payment for services rendered.

This text is not meant to forbid all those acts that are done for the Initiated Sacrificer by the Priests in return for payment, and are, in that sense 'dependent on others.' This

cannot be the sense, because the Smṛti could not set aside what has been ordained by the Shruti (such as the Sacrificial acts are); specially as room for the application of the Smṛti-rule (contained in the present text) is available in the case of the acts mentioned before.

What is dependent upon oneself,—*e. g.*, the helping of others with small amounts of money, and so forth—should always be done.

In the event of one's inability to perfom one's obligatory duties, and in the event also of one's not possessing wealth enough for the maintaining of one's family, one must have recourse to begging; specially when one has no other means available. But when the man himself possesses some little wealth, he shall remain contented, and shall not crave for more, with a view to performing costlier sacrifices, or making richer presents, and so forth. Such is the sense of the verse.—(159)

VERSE CLX.

ALL THAT IS DEPENDENT ON OTHERS IS PAINFUL; ALL THAT IS DEPENDENT ON ONESELF IS PLEASING; HE SHALL KNOW THIS TO BE, IN SHORT, THE DEFINITION OF PLEASURE AND PAIN.—(160)

Bhāṣya.

This verse deprecates begging.

'*All that is dependent on others is painful*;'—to say nothing of attending at his gates, following in his wake, and wandering about here and there (all which is involved in the act of begging). It has been said that—'the very idea of begging, the heart cannot bear,—it is doubtless the greatest illusion; it is not a creation of the self-born Creator.'

'*In short*'—briefly. Pain is briefly defined as 'begging,' and Pleasure as 'absence of want'—(160)

VERSE CLXI.

HE SHALL PERFORM, WITH DILIGENCE THAT ACT, BY PERFORMING WHICH THERE ARISES SATISFACTION IN HIS INNER SOUL; AND HE SHALL AVOID THE CONTRARY.—(161)

Bhāṣya.

The 'soul's satisfaction', already mentioned before, is mentioned again for recalling it to the mind; and its exact scope has already been explained.

While an act is being performed, if there arises in the mind no sort of doubt or hesitation, then that act should be proceeded with. But, if the mind is not satisfied in regard to an action, that action should be avoided.—(161)

VERSE CLXII.

HE SHALL NOT INJURE HIS PRECEPTOR, OR TEACHER OR FATHER, OR MOTHER, OR ANOTHER ELDER, OR BRĀHMAṆAS, OR COWS, OR ANY PERSONS PERFORMING AUSTERITIES.—(162)

Bhāṣya.

'*Preceptor*'—who initiated him.

'*Teacher*'—who taught him, and explained to him (the Veda).

'*Elder*'—other than the aforesaid two; *i.e.*, the paternal uncle, the maternal uncle, and so forth.

'*Any persons performing austerities.*'—The term 'any' has been added with a view to include those sinners also who may be engaged in the performance of Expiatory Rites.

In various places, the injuring of *all* living beings has been forbidden : and some people think that the repetition of the same in the present text is meant to forbid the injuring of even such Preceptors and Teachers, etc., as may be great sinners and dangerous enemies; and that what is stated in 8.350 regarding the propriety of striking 'the teacher, or the boy, or the old man,' etc., is only a counter-exception to what is forbidden in the present verse.

Our Teacher, however, says as follows:—The present verse is not a 'prohibition,' it is of the nature of 'preclusion;' and it is meant to prescribe the determination (not to injure the persons), just like the text—'he shall not look

at the rising sun,' etc. Hence, the mere act of injury having already gone before, the present may be taken as forbidding even the *idea* of injuring the persons mentioned.

Or, the term '*himsā*,' 'injury,' may be taken to mean 'the saying of disagreeable words;' in view of such expressions as 'he *struck* her with words.'

Or, the root '*hanti*' (in 'himsa') may be taken as used in the sense of *acting against*.—(162).

VERSE CLIII.

HE SHALL AVOID ATHHEISM, CAVILLING AT THE VEDAS, ABUSING OF THE GODS, HATRED, HAUGHTINESS, PRIDE, ANGER AND HASTINESS.—(163)

Bhāṣya.

'*Atheism*' consists in thinking, as untrue, of things that are spoken of in the Veda.

'*Cavilling*' is giving verbal expression to such ideas as—'the Veda is full of needless repetitions and self-contradictions,' 'there is nothing true in it,'—with an evil intent, and not merely by way of propounding a discussion on these points.

'*Gods*'—*i.e.*, Agni and the rest; the 'abusing' of these stands for 'talking ill of them.' *E.g.* people are found to make such assertions as—'we have been struck by the wretched gods.'

'*Hatred*'—ill-feeling aroused by jealousy, etc.

'*Haughtiness*'—want of humility, due to pride.

'*Pride*'—Vanity regarding oneself: 'I am very learned,' 'I am very rich,' and so forth.

'*Anger*'—wrath.

'*Harshness*'—cruelty; *i.e.*, anger preceded by hatred. (163)

VERSE CLXIV.

HE SHALL NOT, WHEN ANGRY, RAISE THE ROD AGAINST ANOTHER PERSON, NOR SHALL HE LET IT FALL; EXCEPT IN THE CASE OF THE SON OR THE PUPIL; THESE TWO HE MAY BEAT WITH A VIEW TO CORRECTION.—(164)

Bhāṣya.

'*Daṇḍa*,' 'rod,' is that whereby one *is struck*, '*daṇḍyatē*;' that is, the hand, the stick, the whip, the rope, the split-bamboo, and so forth.—This '*rod*' '*he shall not raise, when angry, against another person* ;' *i.e.*, he shall not hold it up ; nor shall he let it fall down ; *i.e.*, bring it into contact with the other person's body.

The son and the pupil one may strike with the whip, the split-bamboo, or the slap,—as is going to be mentioned under Discourse VIII,—but not with the *stick*. Further, these two are to be beaten, not in anger, but only *with a view to correction*, '—*i. e.*, for the purpose of correcting them, if through boyishness they happen to misbehave. And these two are to be punished lightly, as is going to be laid down under 8·299.

The '*pupil*' is meant to exclude the male and female slaves also ; the purpose served (*i. e.*, correction) being the same in both cases—(164).

VERSE CLXV.

THE TWICE-BORN PERSON WHO THREATENS A BRĀHMAṆA, WITH THE INTENTION OF STRIKING HIM, WANDERS ABOUT IN THE TĀMISRA HELL FOR A HUNDRED YEARS.—(165)

Bhāṣya.

The striking of all persons having been equally forbidden, the next five verses are meant to show the greater heinousness of striking the Brāhmaṇa.

'*Threatens*'—by raising the stick—'*with the intention of striking*'—*i.e.*, beating,—even actually letting the stick fall.

'*For a hundred years he wanders about in hell*,' *i.e.*, continues to suffer the evil effects of that act.—(165).

VERSE CLXIV.

HAVING, IN ANGER, STRUCK HIM INTENTIONALLY, EVEN WITH A STRAW, HE IS BORN, DURING TWENTY-ONE BIRTHS, IN SINFUL WOMBS.—(166)

Bhāṣya.

'*In anger*'—*i.e.*, in a fit of wrath; not in joke; and '*intentionally.*'

'*Ājāti*' is *janma, birth*; the initial '*ā*' being meaningless; just as in the term, '*pralambate*, the initial '*pra*' is meaningless.

'*Sinful wombs*'—the wombs of sinful beings, *i.e.*, the lower animals, whose life is full of suffering.

To say nothing of more painful objects, by striking even by a straw, the man suffers the pangs of hell for a long time.—(166).

VERSE CLXVII.

THE MAN, WHO, THROUGH FOLLY, CAUSES BLOOD TO FLOW FROM THE BODY OF A BRĀHMAṆA WHO IS NOT FIGHTING, UNDERGOES, AFTER DEATH, VERY GREAT SUFFERING.—(167)

Bhāṣya.

'*Asṛk*' is blood;—he who causes this to flow from the body of the Brāhmaṇa, by the stroke of the sword or such other weapons,—'*even the Brāhmaṇa is not fighting*,'—and not when he is actually taking part in lawful battle, like Droṇāchārya.

'*Very great suffering*'—in the form of hell.

'*After death*,'—*i.e.*, in another birth.

'*Through folly.*'—This is a needless reiteration; the wise man, knowing the scriptures, can never do such a thing.—(167).

VERSE CLXVIII.

AS MANY PARTICLES OF DUST THE BLOOD TAKES UP FROM THE GROUND, DURING SO MANY YEARS IS THE BLOOD-SPILLER DEVOURED BY OTHERS IN THE OTHER WORLD.—(168)

Bhāṣya.

The result mentioned in the preceding verse accrues in the case of light hurt; when, however, the hurt is

serious,—'*as many particles of dust are taken up*'—coagulated—by the blood falling from the Brāhmaṇa's body, on the ground;—'*during so many years*'—'*in the other world*'—the '*blood-spiller*'—the man who struck—'*is devoured*' by dogs and jackals.—(168).

VERSE CLXIX.

FOR THESE REASONS, THE LEARNED MAN SHALL NEVER EVEN THREATEN A TWICE-BORN PERSON; HE SHALL NOT STRIKE HIM EVEN WITH A STRAW; AND HE SHALL NOT SPILL BLOOD FROM HIS BODY.—(169).

Bhāṣya.

This sums up the prohibition of the aforesaid three acts of raising the stick and letting it fall (and making blood flow).

'*Never*'—*i e.*, not even in abnormal times.—(169).

VERSE CLXX.

THE MAN WHO IS UNRIGHTEOUS, HE WHOSE WEALTH IS MIS-BEGOTTEN, AND HE WHO IS ALWAYS ADDICTED TO INJURING, NEVER OBTAINS HAPPINESS IN THIS WORLD.—(170)

Bhāṣya.

This is supplementry to the prohibition of Injury in general.

'*Unrighteousness*' consists in doing acts forbidden by the scriptures, such as incest, and the like; and the man who does such acts is '*unrighteous*.'

'*He whose wealth is mis-begotten*,'—*i.e.*, he who acquires wealth in the form of bribes offered for telling lies at legal proceedings, etc.

'*He who is addicted to injuring*,'—he who always seeks to injure others, either through enmity, or for fulfilling some other purpose.

Such a man does not obtain happiness in this world.—(170).

VERSE CLXXI.

PERCEIVING THE QUICK OVERTHROW OF UNRIGHTEOUS SINNERS, HE SHALL NOT TURN HIS MIND TOWARDS UNRIGHTEOUSNESS, EVEN THOUGH SUFFERING IN CONSEQUENCE OF RIGHTEONSNESS.—(171)

Bhāṣya

'*Dharma,*' 'Right,' consists in the bounds of propriety laid down in the scriptures;—one who acts according to this,—even though he may 'suffer' failure—'*shall not turn his mind towards unrighteousness.*' Because, even though unrighteous men may be found to have become rich by wealth acquired by bribery, hypocrisy, and the like,—yet very soon their '*overthrow*'—in the form of destruction of their wealth, etc.—is found to come about. Consequently, one should never deviate from the right.

The Author has, in a friendly spirit, shown us a visible instance.—(171)

VERSE CLXXII.

UNRIGHTEOUSNESS, PRACTISED IN THIS WORLD, DOES NOT, LIKE THE EARTH (OR THE COW) BRING ITS FRUIT IMMEDIATELY; BUT, ACCUMULATING GRADUALLY, IT CUTS OFF THE ROOTS OF THE PERPETRATOR.—(172)

Bhāṣya

The Author now proceeds to describe the sense of the scriptures.

What is said here is in view of the fact that the acts mentioned in the Vedas as leading to good and evil results, are uncertain in regard to the time of their fruition.

'*Unrighteousness, practised, does not bring its fruit immediately.*'

All that is mentioned in the Veda is that the acts prescribed bring good results, and those forbidden bring evil results; the exact time of fruition is not mentioned. Even though the verbal operation of the Vedic texts rests with indicating that a certain act *shall be done,* yet it ends in indicating the relation between an act and the results accru-

ing therefrom ; but it does not say anything regarding the time of the fruition of the acts done, with a view to obtaining certain results ; as for the obligatory acts, that they *shall be done* follows from their very nature ;—lastly, in regard to the avoiding of the forbidden act also, the persons entitled to this are not only those who are desirous of avoiding the sufferings of hell, etc., but all those who are desirous of abiding by the scriptures. And what the scriptural prohibition does is to intimate that the doing of the forbidden act results in suffering. A full discussion of this subject will prolong our work to an undue length. Hence we stop here.

'*Gauriva*'—'like the Earth (or the Cow).'—The example cited here is meant to be both (*a*) 'similar' and (*b*) 'dissimilar.' (*a*) The Earth, on having the seed sown in it, does not immediately bring forth the sheaves of corn ; in fact, it requires gradual development ; similar is the case with the Vedic act ; this is the similarity (between the *act* and the *Earth*). (*b*) Through dissimilarity also—the animal, *cow*, on being milked, brings its fruit (milk) immediately ; *not so* Virtue and Vice.

Though the text mentions 'unrighteousness' only, yet what is meant is to show the uncertainty of time regarding the fruition of '*righteousness*' also.

'*Accumulating*'—gaining strength in time ;—'*of the actor*' —of the perpetrator of the act—'*cuts off*'—destroys—'*the roots.*'

The *cutting off of the root* indicates total annihilation. Just as, when the roots are cut off, trees do not grow again ; similarly, the practice of unrighteousness also.—(172)

VERSE CLXXIII.

IF NOT ON HIMSELF, THEN ON HIS SONS,—IF NOT ON HIS SONS, THEN ON HIS GRANDSONS (FALLS THE PUNISHMENT) ; AN UNRIGHTEOUSNESS, ONCE COMMITTED, NEVER FAILS TO BRING ITS CONSEQUENCES TO THE PERPETRATOR.—(173)

Bhāṣya.

"It is not right that the consequences of acts done by one person should be described as falling on others. As a matter of fact, all Vedic acts bring their fruits to the person who performs them. The principle of the *Vaishvānara* sacrifice (whereby the fruits of the sacrifice accrue to the son of the performer) cannot be held to be applicable to the present case, as there is no direct assertion to that effect. In connection with the acts dealt with in the present context, there is no assertion to the effect that their consequences accrue to the performer's son."

True ; but when the son suffers pain, it causes the father still greater pain ; so that, in that case also, the resultant suffering would fall upon the perpetrator himsef. As regards the son also, the said suffering may be said to come to him by virtue of some past misdeed of his son ; and there would be nothing incongruous in this.

The same holds good regarding '*grandsons*' also.

'*Kṛto-dharmaḥ.*'—Whether the component words be read as '*Kṛtaḥ-dharmaḥ*' or '*Kṛtaḥ-adharmaḥ,*' the resultant conjunct form would be the same—'*Kṛto-dharmaḥ* ;' hence both *dharma* (righteousness) and *adharma* (unrighteousness) are meant to be spoken of (as not failing in bringing up their consequences)—(173).

VERSE CLXXIV.

FOR A TIME ONE PROSPERS THROUGH UNRIGHTEOUSNESS, FOR A WHILE HE EXPERIENCES GOOD THINGS, AND FOR A TIME HE CONQUERS HIS ENEMIES ; BUT, AFTER ALL, HE PERISHES ROOT AND BRANCH.—(174)

Bhāṣya.

'*Through unrighteousness,*'—such as causing injury to his master, and so forth—'*he prospers*'—gains advancement.

'*For a time,*'—for the time being only.

Then, '*for a while*'—after having gained riches and lands,—'*he experiences*'—enjoys—'*good things*;'—*i. e.*, such signs of prosperity as the presence of many servants, the possession of cattle, horses, and so forth.

Then, '*he conquers his enemies*'—*i.e.*, ill-treats such persons as are poor. What are meant by 'enemies' are those persons who, remaining firm in the path of righteousness, do not have recourse to questionable means of livelihood; and, in comparison to a rich person, the poverty of such men would involve a certain amount of *insult*.

Having remained thus for some time, such persons become destroyed '*root and branch*,' *i.e.*, along with their children, relations and riches.

For these reasons, righteousness should not be forsaken.—(174).

VERSE CLXXV.

HE SHALL ALWAYS DELIGHT IN TRUTHFULNESS, LAW AND RIGHT CONDUCT, AS ALSO IN CEANLINESS; HE SHALL GOVERN HIS PUPILS IN ACCORDANCE WITH LAW,—WITH HIS SPEECH ARMS, AND BELLY DULY CONTROLLED.—(175)

Bhāṣya.

'*Truthfulness*,'—the habit of saying things just as they are seen.

'*Law*,'—Injunctions and Prohibitions contained in the Veda.

Though Truthfulness also would be involved under 'law,' yet it has been mentioned separately, with a view to emphasize its special importance.

The fact of the matter is that 'untruthfulness' being the very nature of men, it is forbidden again and again with special emphasis.

'*Right conduct*,'—the conduct of good men. 'Good men' are those that are cultured; and the 'conduct' or course of action adopted by them.

In all these, '*he shall delight.*' 'Delight' is *satisfaction.* Hence, what the text enjoins is satisfaction with those just enumerated; the sense being that 'he should show satisfaction of mind at the sight of all right forms of activity.'

'*Pupils,*'—wife, son, slaves and students; these should be governed '*in accordance with law;*' the law being what has been laid down in this connection under 8. 299, *et seq.*

'*With his speech, arms and belly duly controlled.*'—Whether there be necessity or not, if one does not speak much, this is what is called 'control of speech.' The 'control of arms' consists in not causing pain to others by the strength of one's arms. The 'control of belly' consists in non-gluttony, not eating too much;—gluttony consisting in eating much at other people's houses, with special zest for a particular article of food.

What has been already said before, is repeated over and over again, because wholesome advice is to be given at all times. This is the explanation of all repetitions.—(175)

VERSE CLXXVI.

HE SHALL AVOID SUCH WEALTH AND PLEASURES AS ARE OPPOSED TO RIGHTEOUSNESS, AS ALSO RIGHTEOUSNESS IF IT BE CONDUCIVE TO UNHAPPINESS, OR DISAPPROVED BY THE PEOPLE.—(176)

Bhāṣya.

It has been said above that the 'group of three' constitutes the 'ends of man.' Some people might think that all the three are equally important, and argue as follows and act accordingly:—"Righteous acts, like the Jyotiṣṭoma, &c., are found to be performed at the cost of wealth and pleasure. Such acts lead to loss of wealth by the giving away of the sacrificial fee and other gifts; and they are opposed to pleasure, inasmuch as it has been laid down that the person initiated for sacrifices shall remain continent, and so forth. Exactly in the same manner, it would be right to have

recourse to the acquisition of wealth and pleasure at the cost of righteousness, so that the prohibition, 'One shall not injure any living beings,' forbids only such injury as one might inflect upon others simply on account of enmity, and not that which brings to the person wealth or pleasure."

It is with a view to preclude such ideas that the text declares that—'*He shall avoid such wealth and pleasure*' as involve opposition to righteousness.

Having thus emphasized the superior importance of Righteousness, he proceeds to add that, in some cases, righteous acts also have to be avoided—'*also righteousness if it be conducive to unhappiness.*' 'Udarka' means *sequence*; that whose sequence is unhappy is '*asukhodarka.*' For instance, some people give away their entire property, and obtain the fame of being an 'extremely righteous and charitable person;'—or, when, even on solitary river-banks, where many ordinary persons see what is being done, people bathe, not so much for acquiring spiritual merit, but for winning the praise of the populace;—or, again, when large gifts are made to the 'crows of sacred places' (the Brāhmaṇas, at these places, who hanker after gifts), for the purpose of advertising their powers of giving. All such acts are deprecated.

Or, again (one should avoid), such acts as are '*disapproved by the people,*' as being blameworthy; *e.g.*, the killing (at sacrifices) of the bull, which should not be killed; and the act of eating its flesh is more blameworthy than that of eating other kinds of flesh.

This prohibition is with a view to perceptible results, just like the prohibition of touching a snake. Ordinary men, being ignorant, would not know that the killing of the bull is permitted (under special conditions), and would therefore make it known that the sacrificer of the bull is an unrighteous person; and, as a large majority of men are illiterate, even cultured persons, not caring to investigate the source of the popular opinion, would avoid the person

(as unrighteous). This is what has been said in the passage—'the king being righteous,' etc., etc..

What we have said above, is in accordance with the explanation provided by older writers. As a matter of fact, however, it can never be right to reject, on the strength of *Smṛti*, what has been enjoined by the Veda. The right example of the act aimed at by the Text is as follows: The custom of '*niyoga*' ('begetting of a child on the widowed sister-in-law') is sanctioned by Smṛtis; but it is not performed, because it is 'deprecated by the people;' or, again, when one is supporting an unprotected young woman, entirely through pity,—if people show their disapproval by giving out that 'she appeals to his generosity because she is a woman,'—then the said righteous act of supporting would be one that is 'deprecated by the people.'—(176).

VERSE CLXXVII.

HE SHALL NOT BE FICKLE WITH HIS HANDS AND FEET, NOR FICKLE WITH HIS EYES, NOR CROOKED, NOR FICKLE WITH HIS SPEECH, NOR HARM OTHERS BY DEED OR THOUGHT.—(177)

Bhāṣya.

The compound in '*pāṇipādachapalaḥ*' is the instrumental *Tatpuruṣa*, in accordance with Pāṇini's Sūtra 2-1-30. The 'fickleness' of the hand would consist in the picking up or removing of useless things.

The 'fickleness' of the eye would consist in looking at other women, or at pictures, etc.

He shall not act or think in such a manner as would bring harm to others.—(177).

VERSE CLXXVIII.

HE SHALL TREAD THE PATH OF THE RIGHTEOUS BY THE SAME WAY IN WHICH HIS FATHERS AND GRANDFATHERS HAVE TRODDEN; GOING BY THAT WAY, HE SHALL NOT SUFFER.—(178)

Bhāṣya.

The 'rightious path' that has been followed by his forefathers,— in the way of forming friendships with certain persons, the forming of marriage-alliances with certain people, the studying of a certain rescensional text of the Veda, and so forth ,—that same path should be followed by the man himself. By acting thus, he '*shall not suffer*'— *i.e.*, he does not suffer harm, is not blamed in the world.

What is here laid down is the means of knowing one's duty, that is open to ignorant men,—especially in regard to such acts as not injuring others, and so forth ; just like the beat of the royal drum, which announces to the Mlechchhas and other people what they should do. So far as the *Agnihotra* and such acts are concerned, these are to be learnt only by the texts bearing upon each of them.

Some people urge the following objection here :— "If what has been done by the forefathers happen to be such as has no basis in the scriptures,—how can that be regarded as '*dharma,*' a 'rightious act?' If, on the other hand, it has some basis in the scriptures, then that same would be the source of knowledge open to the son also ; and in that case, what would be the point in referring him to the practice of his forefathers ? "

This objection we have already answered by pointing out that what is here laid down as the means of knowing duty that is open to illiterate persons.

Others, again, make the following assertion :—" In a case where, even on careful examination, one's doubt regarding one's duty does not cease,—and the texts available are capable of lending support to both the courses open to him ,— in such cases, one should act according to the practice of one's forefathers. "

This view also needs to be examined. There is no *valid* source of knowledge that can be always doubtful ; the text

bearing upon a question must always point to only one efficient course of action.

It may be that what is meant is that, in the matter of optional alternatives, one should adopt the practice of one's forefathers; simply because it has been adopted by others in the past.

'*The path of the righteous.*'—This has been added with a view to emphasize the fact that, if one's forefathers may have followed an unrighteous path, one shall not follow such a practice, in such cases.—(178).

VERSES CLXIX AND CLXXX.

HE SHALL NOT HAVE A QUARREL WITH THE OFFICIATING PRIEST, THE PRIEST, OR HIS TEACHER, OR WITH HIS MATERNAL UNCLE, OR HIS GUESTS OR DEPENDANTS, WITH CHILDREN, OR WITH OLD OR SICK PERSONS, OR WITH DOCTORS, WITH HIS PATERNAL RELATIONS OR MARRIAGE RELATIONS, WITH HIS PARENTS, OR FEMALE RELATIONS, OR BROTHER OR SON, OR WIFE, OR DAUGHTER, OR WITH HIS SLAVES.—(179-180).

Bhāṣya.

'*He shall not have*'—is connected with each of the persons.

'*Dependants*'—who derive their livelihood from him.

'*Doctors*'—learned men, or physicians.

'*Jñāti*'—paternal relations.

'*Saṃbandhi*'—relations by marriage.

'*Bāndhava*'—maternal relations; sons of maternal aunt, and so forth.

'*Female relations*'—sisters and other married relations.

'*Quarrel*'—any sort of misunderstanding or unpleasant dealing, and even wordy quarrel—'*he shall not do*'—with any of these.—(180).

VERSE CLXXXI.

HAVING RENOUNCED QUARREL WITH THESE, THE HOUSEHOLDER BECOMES FREED FROM ALL SINS; AND, BY IGNORING THEM, HE WINS ALL THESE WORLDS.—(181)

Bhāṣya.

The sin that accrues from such quarelling, does not accrue to him who avoids them ;—this is what is meant by the phrase, '*becomes freed from all sins.*'

When these are ignored, he '*wins*'—makes his own—'*all these worlds.*'

This is a purely commendatory exaggeration.—(181).

VERSE CLXXXII.

THE TEACHER IS THE LORD OF THE WORLD OF BRAHMĀ ; THE FATHER IS SOVEREIGN OF THE WORLD OF PRAJĀPATI ; THE GUEST IS THE MASTER OF THE WORLD OF INDRA ; AND THE PRIESTS ARE THE LORDS OF THE WORLD OF GODS.—(182)

Bhāṣya.

The Teacher is the lord of Brahmā's world ; so that, when the Teacher is satisfied, that world is attained. It is this fact that is figuratively described as the Teacher being the lord of that region.

The Father is the sovereign of the world of Prajāpati.—(182).

VERSES CLXXXIII—CLXXXIV.

FEMALE RELATIVES (HAVE POWER) OVER THE REGION OF THE HEAVENLY NYMPHS ; MATERNAL RELATIONS, OVER THAT OF THE VISHVEDEVAS ; MARRIAGE-RELATIONS, OVER THE REGION OF THE WATERS ; THE MOTHER AND MATERNAL UNCLE, OVER THE EARTH ; THE CHILDREN, THE AGED, THE EMACIATED AND THE SICK SHOULD BE REGARDED AS THE LORDS OF ĀKĀSHA ; THE ELDER BROTHER IS EQUAL TO THE FATHER ; THE WIFE AND THE SON ARE ONE'S OWN BODY.—(183-184).

Bhāṣya.

'*The wife and the son are one's own*'— his very *own*—'*body.*'—(183-184)

VERSE CLXXXV.

SLAVES ARE ONE'S OWN SHADOW ; THE DAUGHTER IS THE HIGHEST OBJECT OF TENDERNESS. FOR THESE REASONS, WHEN OFFENDED BY THESE, HE SHALL ALWAYS BEAR IT WITHOUT HEAT.—(185)

Bhāṣya.

One's slaves are one's own shadow ; just as one's shadow always follows one, and is never an object of resentment, so also are one's slaves.

'*The daughter is the object of tenderness*'—*i.e.*, sympathy.

'*By these*'—aforesaid persons—'*when offended*'—attacked, made angry, by harsh words—' he shall bear it,'—'*asajavaraḥ*,' '*without heat;*'—this 'absence of heat' stands for the total absence of any disturbance of the mind or resentment; a man in feverish heat has his mind disturbed, so is also the man under resentment. Or, we may read '*asañjvaraḥ*,'—'*sañjvaraḥ*' being synonymous with 'santāpa,' 'heat' (according to *Amarakosha*); and this is prohibited by means of the negative prefix.—(185).

VERSE CLXXXVI.

THOUGH ENTITLED TO ACCEPT PRESENTS, HE SHALL AVOID ADDICTION TO IT ; BECAUSE, BY RECEIVING GIFTS, HIS SPIRITUAL LIGHT IS QUICKLY EXTINGUISHED.—(186)

Bhāṣya.

The 'gift' here meant is what one obtains from another person, who gives it with a view to some transcendental reward. Even though one may be '*entitled*'—*i.e.*, fit—to accept such a gift, one shall avoid getting into the habit of doing it again and again. The '*title*' or 'fitness' here meant consists in being endowed with an exeellence of learning, study, and character, and possessing full knowledge of things and laws. Hence, what is stated in the second half of the verse is only the reiteration of what has been said above regarding the ignorant person fearing etc. (191)—(186).

VERSE CLXXXVII

WITHOUT KNOWING THE LAWFUL METHOD OF RECEIVING GIFTS, THE WISE MAN SHALL NOT ACCEPT ANY GIFTS ; EVEN THOUGH HE MAY BE PINING WITH HUNGER.—(187)

Bhāṣya.

'*Without knowing*, etc.'—One shall not accept gifts merely for the purpose of enjoying pleasures, etc. The meaning is that one shall accept gifts only for the maintaining of one's family, and for the due accomplishment of ones obligatory duties,—and for no other purpose.

'*Even though he may be pining with hunger.*'—That is, if, without accepting the gift, he should suffer emaciation ; 'emaciation' standing for non-development of the body.

Or, we may construe the passage as '*dravyāṇām vidhim dharmyam pratigrahē.*—What is the '*dharmaya vidhi,*' 'the legal injunction ?'—It would consist in the full knowledge of the purpose, the deity, the *mantra* and other details connected with the gift ; such as—'Gold is given in honour of Agni, the cow in honour of Rudra,' and so forth.—(187)

VERSE CLXXXVIII.

THE ILLITERATE PERSON, ACCEPTING GOLD, LAND, HORSE, COW FOOD, CLOTHING, SESAMUM AND CLARIFIED BUTTER, BECOMES REDUCED TO ASHES, LIKE WOOD.—(188)

Bhāṣya.

The text states the evil results following from the illiterate man accepting the gift of certain specified things.—'He becomes reduced to ashes, like wood ;'—just as wood, on being burnt by fire, becomes reduced to ashes, so the Brāhmaṇa, who is not endowed with proper learning, becomes reduced to ashes, by accepting the gift of gold and other things mentioned here.—(188).

VERSE CLXXXIX.

GOLD AND FOOD DESTROY LONGEVITY ; LAND AND COW DESTROY THE BODY ; THE HORSE DESTROYS THE EYE ; CLOTHING DESTROYS THE SKIN ; CLARIFIED BUTTER DESTROYS ENERGY ; AND SESAMUM DESTROYS OFFSPRING.—(189)

Bhāṣya.

Land and Cow '*destroy*'—burn—'*the body.*'

In the case of the expression, '*hiraṇyam āyuḥ*,' the form of the verb '*oṣataḥ*' has to be changed into the singular form. Similar changes have to be made in connection with the other expressions—'*ashvaḥ chakṣuḥ*,' and the rest.—(189)

VERSE CLXXXX.

IF THE TWICE-BORN PERSON, WHO IS WITHOUT AUSTERITIES AND DOES NOT STUDY THE VEDA, SEEKS FOR GIFTS, HE SINKS ALONG WITH HIM INTO WATER; JUST LIKE ONE WHO SINKS ALONG WITH THE STONE-RAFT.—(190)

Bhāṣya.

He who has not performed any austerities and who does not study the Veda;—this 'studying' stands for the full knowledge of the Veda, which is what has been referred to in the text. Both these qualifications combined are necessary for entitling a man to receive gifts.

He who does not possess these two qualifications, and yet hankers after gifts, '*sinks along with him*;'—with whom?—Since no other person is mentioned, and the *giver* is the person mentioned in close proximity to the present context, it follows that it is along with the giver that the receiver sinks. The giver has recourse to the Recipient, for the purpose of crossing over (to heaven); if, therefore, the recipient happen to be unqualified, he makes both himself and the giver sink into water; just as the '*stone-raft*,'—the raft made of stone—does in water. '*Raft*' is that by which people cross rivers, such as boat and other things. One who gets on a piece of stone for crossing a river sinks into the water along with the stone-raft; in the same manner, the giver of gifts to the unqualified Brāhmaṇa, and the Brāhmaṇa receiving the gifts,—both go to hell. —(190).

VERSE CLXXXXI.

FOR THESE REASONS, THE ILLITERATE MAN SHOULD FIGHT SHY OF ACCEPTING EACH AND EVERY GIFT. BY RECEIVING EVEN A SMALL GIFT, THE ILLITERATE PERSON SINKS, LIKE THE COW IN A MORASS.—(191)

Bhāṣya.

For fear of hell, the '*illiterate*'—ignorant—'*person*' *should fight shy of accepting a gift* ;'—*i.e.*, for fear of being destroyed, he should not accept any gifts ;—to say nothing of *gold* and other specified things.

By accepting even '*a small gift*,' in the shape of things of little value as lead and the like, the illiterate man sinks in the same manner as the cow sinks in a morass.—(191).

VERSE CLXXXXII.

THE MAN KNOWING THE LAW, SHALL NOT OFFER EVEN WATER TO THE BRĀHMAṆA WHO BEHAVES LIKE A CAT ; NOR TO THE WICKED BRĀHMAṆA WHO BEHAVES LIKE A HERON, NOR TO ONE IGNORANT OF THE VEDA.—(192)

Bhāṣya.

The duties of the Receiver having been described, the Text proceeds to describe those of the Giver.

The term, '*even*,' precludes the giving of all things ; when even water is prohibited, how can anything else be given to the man ? This is a hyperbolical way of forbidding the gift of other things. As for water itself, there can be no prohibition regarding it, as it is of use to all beings.

"It has been already said that one shall not honour, even with speech, those who behave like cats (4. 32)."

True ; what is forbidden there, is the act of honouring them ; what is forbidden here, is the offering of gifts to them ; and these, the gifts of wealth, not of anything else. Thus, both prohibitions become useful, as is going to be asserted later on (193)—'Property, though earned according to law, etc.' It is for this reason that the giving of *food*, in a disrespectful manner, to heretics and others is not forbidden.

In this connection, some people argue as follows :—"Though the text has mentioned the person '*ignorant of the Veda*,' this should be taken to include also the person

who is not studying the Veda. Because all interested gifts have been laid down as to be offered to only such persons as are studying the Veda; and it is not right to put them on the same footing as heretics."

These persons should be asked the following question :—Where has it been laid down that gifts are to be offered to only such persons as are studying the Veda, and are still without full knowledge of it?

It might be said that this has been laid down in 3.128, where it is said that—these things are to be given only to the *Shrotriya* (Vedic student).

But, since the same passage contains the qualification 'worthy'—and this is not possible without *complete learning*,—the passage cannot refer to the mere student still pursuing his studies. Specially, as we have such other passages as—'the fee shall be paid to a learned person'—which occur in the same context as the passage quoted. Hence, by taking the two passages together, it follows that gifts are to be offered to persons possessed of both the qualifications. Thus we do not find any ground for renouncing the direct meaning of the text.

As for the impropriety of the Vedic Student being put on the same footing as heretics,—there can be no impropriety in what is directly asserted by the text.

'*Vaiḍālavratika*' is one who behaves in the manner of a cat; and, similarly, '*vakavratika*' is one who has the manners of a heron.

The Locative endings have been used because it is the idea of *receptacle* that is meant to be conveyed. If the *recipient* were meant to be expressed, the Dative would have been the right form to use.—(192).

VERSE CLXXXXIII.

FOR PROPERTY, EVEN THOUGH ACQUIRED BY LAWFUL MEANS,—IF GIVEN TO THESE THREE PERSONS,—BRINGS CALAMITY, IN THE NEXT WORLD, TO THE GIVER, AS ALSO TO THE RECEIVER.—(193)

Bhāṣya.

The term 'property' is meant to imply that the giving of *food* is not forbidden.

'*Though acquired by lawful means,*'—such as gifts from proper sources, by purchase and such other means as are permitted by the scriptures.

Such giving becomes a source of trouble to both the giver and the receiver in the next world.—(193).

VERSE CLXXXXIV.

JUST AS A MAN CROSSING WATER BY MEANS OF A STONE-RAFT SINKS DOWN, SO ALSO SINK DOWNWARDS THE IGNORANT GIVER AND RECEIVER.—(194)

Bhāṣya.

'*Aupala,*'—made of stone.

'*Raft,*'—boat and such other contrivances used in crossing water.

He who '*crosses*'—proceeds to cross—water by such a raft, sinks down into the water. So also do '*the ignorant giver and receiver.*'

The term, '*pratīchchhaka*' is to be explained as '*pratīchchhām karoti*' (with the *ṇich* affix), and then the nominal '*ṇvul*' added to it.

'*Pratīpsakaḥ*' is another reading; this would be derived from the root '*āp,*' *to obtain*, with the derivative affix, and then the nominal '*ṇvul*' added to it. The meaning of both would be the same.—(194)

VERSE CLXXXXV.

HE WHO DISPLAYS HIS FLAG OF VIRTUE, IS EVER COVETOUS, A CHEAT AND A HYPOCRITE, INTENT ON DOING HARM, AND THE TRADUCER OF ALL PERSONS, IS TO BE KNOWN AS "ONE BEHAVING LIKE THE CAT."—(195)

Bhāṣya.

The two terms ('*viḍalavratika*' and '*vakavratika*') are used figuratively, and the grounds of such figurative use being multifarious, that one is to be accepted, on

the basis whereof the term may have been used in a certain case. And it is necessary to ascertain this exactly, for the purpose of finding out definitely the exact import of the prohibition.

He for whom his virtue is *like a flag*. The compound is in accordance with Pāṇini 2. 1. 56. It may also be taken as a *Karmadhāraya* compound, the meaning being 'the virtuous flag.' The term, '*dharmadhvajī*' thus means, 'he who has flag-like virtue,' the word ending with the possessive affix '*ṇini*.' This name is applied to the man who performs righteous acts only for the purpose of fame, and not because they are prescribed in the scriptures, *i.e.*, the person who performs righteous acts only in such places where people see them, and who advertises his righteousness by his own agents, for the purpose of making himself known as righteous, and hence succeeding in receiving gifts, etc.

'*Covetous*,'—jealous and also miserly.

'*Hypocrite*,'—the man who commits fraud on the people.

'*Cheat*,'—he who behaves deceitfully. 'Cheating' is deceit. The person who is ostentatiously righteous, while in secret he steals what is guarded and makes known what should be kept secret, people think him to be a avirtuous man and, believing that a secret entrusted to him cannot leak out, convey to him some secret of theirs; and in the end, this secret becomes divulged to just that person from whom it was intended to be kept. This is a form of injuring others.

'*The traducer of all persons*,'—he who cannot bear the good qualities of others, and hence calumniates them. '*Abhisandhaka*' is formed according to Pāṇini 3. 1. 136, and then the reflexive '*ka*' and '*sarvābhisandhaka*' is a Genitive Tatpuruaṣa compound.

Such a person is to be known as '*one who behaves like a cat*' a '*viḍalavratika*.'

At this place, some people read the following verse (in the text):—

VERSE CLXXXXVA.

When a man's flag of virtue is ever raised, like Indra's flag, and his sins are hidden,—this is the behaviour called "cat-like;" (195A)—and this states, in brief, what has been stated in the foregoing text (195).

The presence of even one of the qualities mentioned, marks out the man as one of cat-like behaviour; and that this is so is inferred from the verse just quoted. The clause, 'whose sins are hidden,' does not specifically mention any particular sin, and all the sins mentioned (in 195) are equally 'sins;' and thus, by means of these two verses, the same fact has been brought home to the pupils by the Teacher. Some of the pupils were taught the former verse (195) and some the present one (195A); both are equally authoritative. Thus then, when it is asserted that 'Devadatta is one whc is wearing the armlet and the ear-ring, with fat shoulders and full chest,'—where all the qualifications are recognised as collectively distinguishing Devadatta,—yet, in the case in question, each of the qualifications serves singly to distinguish the man of 'cat-like behaviour.'—(195).

VERSE CLXXXXVI.

WITH EYES CAST DOWNWARDS, OF CRUEL DISPOSITION, INTENT UPON THE ACCOMPLISHMENT OF HIS OWN ENDS, DISHONEST AND FALSELY HUMBLE;—SUCH IS THE BRĀHMAṆA 'WHO BEHAVES LIKE THE HERON'.—(196)

Bhāṣya.

'Looking downwards' is a mark of 'heron-like behaviour.' Or, the term, '*adhodṛiṣṭih*' may mean 'whose ideas are '*nīcha*,' *i.e.*, *mean*; he who is ever ready to do anything, who accepts gifts even from the lowest persons.

'*Niṣkṛti*' is cruelty; he, in whom this is the principal factor, is called '*niṣkṛtika*,' 'cruel,' he who talks in an improper manner.

'*Falsely humble*,'—who shows himself to be extremely gentle and harmless, but, in actual practice, turns out to be

most harmful. For example, the cat pretends to be asleep, when intent upon catching its prey ; similarly, the person whose righteousness is mingled with deceit, has been called '*a man of cat-like behaviour.*' So also with the expression, '*of heron-like behaviour* :' When seeking to catch fish, herons pretend to show as if they were taking no notice of the creatures in water, and yet all the time they are intent upon catching the fish.

The term '*vrata*' denotes *habit.*

It has been shown above how there is no repetition in the several parts of the verses. Even if there were some real repetitions, there would be nothing wrong in this, as the verses contain definitions (of two distinct characters) ; and the repeated assertions make the fact more easily intelligible.

"What is the difference between the *cat-like* and the *heron-like* behaviour?"

We explain as follows :—The latter (one who is *heron-like*) is bent upon accomplishing his own ends, he does not thwart the purposes of other men ; while the former (one who is *cat-like*), thwarts the purpose of other people, through sheer jealousy, even though his own interests be not served by it—(196).

VERSE CLXXXXVII.

THOSE BRĀHMAṆAS WHO ARE HERON-LIKE IN THEIR BEHAVIOUR, AND THOSE WHO ARE CAT-LIKE, FALL, BY THAT SINFUL ACT, INTO THE ANDHATĀMISRA HELL.—(197)

Bhāṣya.

This verse is explained by its own words.—(197).

VERSE CLXXXXVIII.

HAVING COMMITTED A SIN, HE SHALL NOT PERFORM PENANCE UNDER THE PRETEXT OF DOING A RIGHTEOUS ACT,—DECEIVING WOMEN AND SHŪDRAS BY THUS COVERING HIS SIN BY A PENANCE.—(198)

Bhāṣya.

'*Having committed a sin, he shall not perform a penance,*'—in the shape of an expiatory rite ;—'*under the pretext of doing a righteous act* ;'—pretending righteousness, he makes it known among people that he is doing the penance purely as a religious act, and that there has been no occasion for his doing it as an expiatory rite ; though, in reality, he is doing it as an expiatory rite. This is what one should not do.

'*By covering sin,*'—by concealing his sin—one shall not—by means of the said righteous act—seek to deceive '*women and Shūdras.*'

The meaning is that, when one has to perform an expiatory rite, one shall openly perform it as such, except in the case of the Expiatory Rites distinctly laid down as 'secret'—(198).

VERSE CLXXXXIX.

SUCH BRĀHMAṆAS ARE CONDEMNED AFTER DEATH, AND ALSO HERE (IN THIS LIFE) BY THE EXPOUNDERS OF THE VEDA ; AND PENANCE DONE UNDER A FALSE PRETENCE GOES TO THE EVIL SPIRITS.—(199)

Bhāṣya.

The nature of things is such that, even though an act may be done with a view to a certain end, yet its other results also accrue to him. For instance, when one is intent upon obeying one's Teacher, it is with a view to the fulfilment of a religious duty, and not for obtaining pleasure ; and yet, from the very nature of the thing, the act of obedience brings pleasure.

Some people hold the following opinion :—" Penances serve the purpose of removing sins ; and even though performed with a view to other ends, they do not renounce their own nature. So that, in the case in question, the Expiatory Rite would serve both purposes,—I shall

become known by the people as *righteous*, and my sin also shall be removed."

It is with a view to setting aside such a view that the Author adds the present verse.

'*The penance done under a false pretence goes to evil spirits*;'—that is, it becomes useless, and it does not remove the sin.

It is not only that his purpose is not accomplished, in fact, such Brāhmaṇas—those performing penances under false pretences—'*are condemned*'—reprehended—'*by the expounders of the Veda*;' *i.e.*, by the cultured people, who know the authority of the Veda.—(199).

VERSE CC.

ONE WHO, THOUGH NOT ENTITLED TO THE WEARING OF A CERTAIN BADGE, GAINS ONE'S LIVING BY WEARING THAT BADGE, TAKES OFF THE SINS OF PERSONS ENTITLED TO THAT BADGE, AND IS BORN IN THE WOMB OF A LOWER ANIMAL.—(200)

Bhāṣya.

There is a distinctive badge connected with each of the life-stages. For the Student there is the wearing of the girdle-zone, etc.; for the Householder, there is the wearing of the bamboo-stick, the ear-ring, the water-pot, and so forth; and for the Wandering Recluse, the wearing of the reddish-brown garment, the rod, and so forth.

Now, if a Householder makes a living—by wearing one of of these badges, with a view to obtaining alms,—'*he takes off the sins of persons entitled to that badge*;'—helps them to become free from their debts; and '*is born in the womb of a lower animal*,' such as the jackal and the like.

In this connection, the difficulty should not be raised that it is not possible for the sins committed by the persons entitled to the badge to move away from them to go over to the pretender.

Because all that is meant by the text is that one should not wear the badge of other persons. Even though no direct prohibition is laid down, yet we deduce the said impropriety from the deprecatory statement contained in the verse. - (200)

VERSE CCI.

HE SHALL NEVER BATHE IN THE TANKS BELONGING TO OTHER PERSONS. HAVING BATHED THERE, HE BECOMES TAINTED WITH A PART OF THE TANK-DIGGER'S SIN.—(201)

Bhāṣya.

'*Nipāna*,'—which is etymologically explained as '*nipibanti asmin*,' or '*nipibanti asmāt*,'—'in which, or from which, people drink,'—means 'water-reservoir;' that is, a tank, a well or a tank. And one should never bathe in any such tank as has been dug by another man for his own use, and has not been given away for the benefit of the public.

This forbids all kinds of bathing—(*a*) the obligatory daily bath, (*b*) the occasional bath necessitated by the touch of the Chāṇḍāla and such other persons, and (*c*) the ordinary bath taken for the relieving of heat and perspiration.

The text proceeds to point out the evil arising from the disobedience of the said prohibition:—he becomes '*tainted*'—contaminated—by a part of such sin as there may be of the person who dug the tank.

This is a deprecatory exaggeration, supplementing the preceding prohibition.—(201)

VERSE CCII.

BY USING ANOTHER PERSON'S CONVEYANCE, COUCH, SEAT, WELL, GARDEN OR HOUSE,—WHEN THESE HAVE NOT BEEN GIVEN,—ONE BECOMES THE PARTAKER OF THE FOURTH PART OF THAT PERSON'S SINS.—(202)

Bhāṣya.

If one uses the conveyance, etc., that belong to another person, and have not been given, one comes to partake of the fourth part of the sins of that person.

Some persons assert in this connection that, since the text uses the term '*when these have not been given,*' what is meant is that one should not use these things when they have been assigned for public use.

This is not right; because the prohibition herein contained refers to *what belongs to another person*; and what has been assigned for public use does not *belong to another person*; since he has already renounced his proprietory right over them, in the proper manner.

The specification of the '*fourth part*' is not meant to be emphasized; as has been already explained before.—(202)

VERSE CCIII.

HE SHALL ALWAYS BATHE IN RIVERS AND IN TANKS AND LAKES DUG BY THE GODS; AS ALSO IN WATER-HOLES AND SPRINGS.—(203)

Bhāṣya.

As a matter of fact, all *rivers* are 'dug by the gods;' hence they cannot be both, which would necessitate the differentiation connoted by the epithet; hence the gender of the epithet should be that of the things qualified by it. As for *tanks*, etc., these are 'dug by gods' as well as 'dug by men. (Hence, in their case, the differentiation is necessary). As a matter of fact, these are never actually *dug by the gods*; all that is meant to be indicated by the epithet, therefore, is their *largeness* and *importance*, due to the fact that people do not remember who dug them.—(203)

VERSE CCIV.

THE WISE MAN SHALL ALWAYS OBSERVE THE RESTRAINTS, BUT NOT NECESSARILY THE OBSERVANCES. NOT OBSERVING THE RESTRAINTS, AND KEEPING THE OBSERVANCES ALONE, HE FALLS.—(204)

Bhāṣya.

'*Yamas*,' 'Restraints,' are negative, of the nature of prohibitions; *e.g.*, 'the Brāhmaṇa should not be killed,' 'wine should not be drunk,' and so forth. The '*niyamas*,'

'*observances,*' are positive in form, of the nature of something *to be done* ; *e.g.*, 'one shall daily recite the Veda,' and so forth.

'*Not necessarily the Observances.*'—This does not mean that one shall not keep the Observances ; all that is meant is that the Restraints are more obligatory in their character than the Observances.

This is what is further emphasized :—'*Not observing the Restraints, one falls.*' If the Restraints are not observed, it means that Brāhmaṇa-killing and such acts are done, which means that the man has become an outcast, and people do not find it advisable to sit near him or have any dealings with him. It is not so in the case of the non-keeping of the Observances. To this effect we have the following assertions current among cultured people :—

'The man who keeps the Observances, but is not intent upon the Restraints, falls ; but he who observes the Restraints, but not the Observances, does not suffer. Therefore, one should devote one's attentions to the Restraints, not minding the Observances so much.'

For some people, the terms '*Yama*' and '*Niyama*' have technical significations,—*e.g.*, (*a*) 'not injuring others, truthfulness, continence, sinlessness, non-thieving,—these five constitute the *Yamas*, the major observances ; (*b*) Absence of Anger, Attendance on the Teacher, Purity, Light Food, Carefulness,—these constitute the five *Niyamas*, the minor Observances.'

Even according to this view, the present verse indicates the relative importance of the two sets of duties.

Thus, what the present verse lays down is neither that one shall observe the *Yamas*, nor that one shall *not* keep the Observances ; since both are equally prescribed by the scriptures.—(204)

VERSE CCV.

THE BRĀHMAṆA SHALL NEVER EAT AT A SACRIFICE PERFORMED BY ONE WHO HAS NOT LEARNT THE VEDA ; OR AT ONE PERFORMED BY A VILLAGE-PRIEST, OR AT ONE OFFERED BY A WOMAN OR A EUNUCH.—(205).

Bhāṣya.

The preceding verse has closed the section on Positive Duties ; now begins the section on prohibitions (Negative Duties).

Among the various acts it is that of eating which is likely to be done at random,—food being what is sought after most ; hence the text proceeds with prohibitions regarding the act of eating.

'*Ashrotriya,*' '*Non-shrotriya,*' is *one who has not learnt the Veda* ; at the sacrifice '*performed*'—undertaken—by him,—or at sacrifice at which the officiating priests are ignorant of the Veda—'*the Brāhmaṇa shall not eat.*'

'*Village-priest,*'—one who officiates as the priest of the entire village ; where such a person, or a woman, offers the sacrifice.

In the *Chhāndogya,* the authors of the *Gṛhya*-rules have described the performance of sacrifices by women, and it is in view of this that the text forbids eating at such sacrifices. Or, the prohibition may refer to that sacrifice at which the woman is the principal performer ; her husband being beset with poverty and other disqualifications, and the woman being proud of the wealth acquired by her as dowry, or of the wealth possessed by her relations.

'*Eunuch*'—wanting in masculinity.—(205)

VERSE CCVI.

WHERE SUCH PERSONS POUR THE OBLATIONS, IT IS CONSIDERED INDECENT BY ALL GOOD MEN ; IT IS DISAGREEABLE TO THE GODS ; HENCE, ONE SHOULD AVOID IT—(206)

Bhāṣya.

This verse is supplementary to the foregoing prohibitive Injunction.

'*Indecent*'—blameworthy.

'*By good men*'—by all cultured people.

'*Where such persons pour the oblations,*'—*i.e.*, offer sacrifices.

'*It is disagreeable*'—displeasing—'to the gods.'

'*Hence one should avoid*'—going to—'these sacrifices.'—(206).

VERSE CCVII.

HE SHALL NEVER EAT FOOD OFFERED BY INTOXICATED OR ANGRY OR SICK PERSONS ; NOR THAT WHICH IS CONTAMINATED BY HAIR OR INSECTS, OR THAT WHICH HAS BEEN INTENTIONALLY TOUCHED WITH THE FOOT.—(207)

Bhāṣya.

The food offered by such persons is to be avoided, so long as the intoxication and other conditions are actually on them.

Others explain the text to refer to habit; the sense being that one should avoid the food offered by such persons as are frequently drunk,—who are habitual drunkards.

Similarly, with one who has bad temper and is frequently obssessed by rage ; or one who is mostly sick, a confirmed invalid.

'*What is contaminated by*'—spoilt by the touch of—'*hair and insect.*' Among insects, there are some which contaminate the food by their presence when they are dead ; *e.g.*, flies and lizards ; while others spoil it even when living.

The term '*insect*' includes all small creatures, such as worms, flies, etc. And '*hair*' includes nails and bristles, as also dirt and other things ;—on the basis of usage.

'*What is touched with the foot intentionally*;'—there is no harm if it is touched simply through chance carelessness—(207).

VERSE CCVIII.

NOR THAT WHICH HAS BEEN LOOKED AT BY THE BRĀHMAṆA-SLAYER, OR WHAT HAS BEEN TOUCHED BY A WOMAN IN HER COURSES, OR WHAT HAS BEEN PECKED BY THE BIRDS, OR WHAT HAS BEEN TOUCHED BY A DOG.—(208)

Bhāṣya.

'*Bhrūṇahā*' is the *Brāhmaṇa-slayer*; what has been '*looked at*'—eagerly seen—by such a person. This is only illustrative; it indicates other sinful persons also. The prohibition of food *touched* by these persons follows from the rule that lays down the necessity of bathing on being touched by such sinners.

'*Udakyā*' is the woman in her courses; and what is forbidden is food *touched*—not merely *seen*—by her.

"As a matter of fact, the Text is going to lay down the necessity of bathing on touching a woman in her courses; this alone being sufficient to indicate her impurity, how could there be any possibility of any one taking the food touched by her (that the Author should have found it necessary to forbid it)?"

Our answer to this is as follows:—[This prohibition was thought necessary, because] in the first place, people might be led to eat food touched by her after having washed it; or secondly, in view of what has been said regarding the mention of the '*Brāhmaṇa-ṣlayer*' being illustrative, some one might be led to believe that this latter term is indicative of all those that are mentioned in verse 5. 85; and, in that case, the prohibition would apply to the food even *seen* by the woman in her courses.

This same explanation applies to the prohibition of '*what has been touched by a dog.*'

It has been said that the term '*Brāhmaṇa-slayer*' is indicative of other sinful outcasts also; and what are thus included are the 'outcast,' 'the newly-delivered woman' and others mentioned later on (in 5. 85); and the 'woman in her courses.' also includes the newly-delivered woman.

'*Patatri*' is bird; and the birds meant are the carnivorous ones, the vulture, *etc.*, and not the swan and other non-carnivorous ones; such being the usage among men.—(208)

VERSE CCIX.

NOR THE FOOD THAT HAS BEEN SMELT BY THE COW, NOR PARTICULARLY THAT FOOD WHICH HAS BEEN PUBLICLY OFFERED, NOR THE FOOD THAT BELONGS TO A MULTITUDE, NOR THE FOOD OF THE HARLOT, NOR THAT WHICH HAS BEEN CENSURED BY THE LEARNED.—(209)

Bhāṣya.

'*Food publicly offered,*'—the food that is given at temples or sacrificial sessions, by public notice, to all comers, without any invitation to individuals. Or, it may mean 'what is given to one person after having been promised to another.'

The root, '*Ghuṣ*' has been declared to mean *to announce*; so that people regard the present verse as refering to cases where there is no announcement; and what is forbidden, therefore, is eating, *without invitation*, at sacrifices, marriages and such other functions.

The '*gaṇa*,' meant by the text is *multitude, company*; hence the name is not applied to a number of brothers living together undivided. It is declared in Discourse IX that 'there is a single duty operating among brothers living jointly'; and the duty therein referred to is the *receiving of guests*, and so forth; all which is made clear under 9. 105, where the 'eldest brother' is declared as inheriting the entire parental property; and it is this inheritance that indicates his liability to fulfil the duties also.

What is forbidden is what is not included in the parental heritage, even though it belong in common to all.

'*Harlot*' is the public woman.

'*Censured*'—deprecated,—'*by the learned*',—even though it be something edible; *e.g.*, the lotus-stalk, the oil-cake, and so forth.—(209)

VERSE CCX.

NOR THE FOOD OF THE THIEF OR THE SINGER, NOR OF THE CARPENTER, THE USURER, OF THE INITIATED PERSON, OF THE MISER, THE PRISONER AND THE FETTERED.—(210)

Bhāṣya.

'*Singer*,'—Who lives by singing. The ordinary occasional singing of popular songs is actually laid down.

'*Miser*'—niggard.

The difference between the 'prisoner' and the 'fettered' is, that the former may be imprisoned by mere words (verbal orders), while the latter is actually bound in ropes and iron-chains.

Some people read '*vishadasya*' for '*nigadasya*;'—'*vishada*' being explained as 'man in trouble.'—(210)

VERSE CCXI.

NOR THE FOOD OF AN ACCUSED PERSON, OR OF THE HERMAPHRODITE, OR THE UNCHASTE WOMAN, OR THE HYPOCRITE; NOR THE FOOD TURNED SOUR, OR THAT KEPT OVERNIGHT, OR WHAT FORMS THE LEAVINGS OF THE SHŪDRA.—(211)

Bhāṣya.

'*Unchaste woman*'—one who has sexual intercourse with any and every person.

"The food of the harlot has been already forbidden [so that the present text would appear to be superfluous]."

It is not so; the 'unchaste woman' is totally different from the 'harlot.' The 'harlot' is one that makes a living by her beauty; while the 'unchaste woman' is one who is unstable in her sexual passions.

'*Hypocrite*,'—the 'man of cat-like behaviour' and others of similar bad conduct.

'*The Shūdra's leavings*' are specially forbidden here for the purpose of indicating the heaviness of the expiatory panance necessitated by it ;—the partaking of the leavings of all men having been already forbidden.

Others explain the terms, '*Shūdra's leavings,*' to mean the food *left in the dish*, after the *Shūdra* has eaten out of it.

Another reading is '*uchchhiṣṭamagurostathā*,' 'the leavings of persons other than one's teacher.'

As a matter of fact, the term '*uchchhiṣṭa*' stands for that which has been defiled by the touch of another person, as also for that which has been left after another person has eaten. In the latter sense, if one's own 'leavings' were prohibited, then every one would have to eat the whole of one's food as a single morsel. Nor is it the custom among cultured people that, after having eaten one morsel of food, the man washes his hands and mouth and eats the next morsel out of another dish. As for the prohibition that 'one should not eat the food once partaken of,' what this forbids is the interruption of the meal by such acts as rising to receive a guest, and so forth, till one has had one's fill and till one has washed ; after which the touch of others involves no harm.

Where several persons are dining together, even if they happen to touch one another,—as this touching is something totally different,—it would not be a case of 'eating the leavings.' As a matter of fact, the Father, along with his sons, always partakes of the food *left* by guests. Āpastamba and others have deprecated eating *with uninitiated sons*,—not with the *initiated* ones.

According to this view, the prohibition would apply to eating in the company of men of other castes ; and, in all such cases, some intervening screen shall be set up between the two persons. As for 'leavings,' in the sense of what has been left after one has eaten,—this is forbidden, whether

it be one's own 'leavings' or those of some other person,—(211).

VERSE CCXII.

NOR THE FOOD OF THE PHYSICIAN, OR OF THE HUNTER, OR OF A CRUEL PERSON, OR OF ONE WHO LIVES ON LEAVINGS; NOR THE FOOD OF THE "UGRA;" NOR WHAT HAS BEEN COOKED FOR THE NEWLY-DELIVERED WOMAN, UNTIL TEN DAYS HAVE PASSED; NOR THAT WHICH HAS BEEN INTERRUPTED BY WASHING.—(212)

Bhāṣya.

'*Hunter*,'—the professional hunter of animals; one who kills animals for purposes of hunting, or for the purpose of selling their flesh.

'*Cruel*,'—whose nature is not straightforward, who is difficult to please.

'*One who lives on leavings*,'—*i.e.*, one who eats such leavings as have been forbidden.

'*Ugra*'—is the name of a special sub-caste. In the Veda, the term is applied to a kind of king, one who forms the central link in the chain of the king's alliance. There is no other prohibition regarding such a king; it is only in course of showing the evils arising from eating the food of such kings that we read—'the food given by kings deprives one of one's energy,' from which some sort of prohibition may be inferred. [For all these reasons, the term '*Ugra*' in the text must be taken to stand for a particular mixed caste, and not for the *king*].

'*Sūtikānnam*' is food prepared for the woman in child-bed; and this should not be eaten even by men of her own family.

This food is to be avoided '*until ten days have passed.*' Though, in the case of the Kṣattriya and other castes, the period of impurity lasts longer than ten days, yet the food is to be avoided for ten days only.

Another reading is '*sūtakānnam* ;' and the term '*sūtaka*,' 'impurity,' due to child-birth, in this case, would indicate the *persons* under that impurity ; the meaning being that 'one should not eat for ten days the food offered by persons, in whose family there is impurity due to child-birth.' This prohibition applies to those cases in which, for all persons, the period of impurity due to child-birth extends over ten days. But if the view be taken that impurity due to child-birth applies to the parents only, or to the mother only,—then food is to be avoided as long as the period of impurity may last in each particular case ;—the term '*until ten days have passed*' being indicative of the 'period of impurity.' Thus *Kṣattriyas* and others would have their food avoided during such time as the period of impurity may last in each individual case.

'*Sūtikānnamanirdasham*' being the right form of the expression, the term '*paryāchāntam*,' '*that which has been interrupted by washing*,' has been made to intervene (between the words, '*sūtikānnam*' and '*anirdasham*') by considerations of metrical exegencies.

Others have taken '*anirdasham*' separately, by itself (and not as qualifying '*sūtakānnam*'). Under this, the term '*sūtaka*' would indicate the period of impurity, and '*anirdasham*' would stand for the milk of the cow and other animals (within ten days of their calving).

'*Interrupted by washing*,'—in course of which rinsing and washing have been done. If, for some reason, the person washes his hand, then he should not eat of the food left in the dish.—(212)

VERSE CCXIII.

NOR WHAT IS OFFERED WITHOUT RESPECT, NOR IMPROPER MEAT, NOR FOOD BELONGING TO A MALE-LESS FEMALE, NOR THE FOOD OF AN ENEMY, NOR THE FOOD OF THE CITY-LORD, NOR THE FOOD OF AN OUTCAST, NOR THAT WHICH HAS BEEN SNEEZED AT.—(213)

Bhāṣya.

'*Offered without respect,*'—that which is given in a disrespectful manner, to a person who deserves to be treated with respect. This does not refer to food that may be offered by friends and others.

'*Improper meat,*'—which has been cooked for one's own self, and is not the remnant of the worship of gods.

'*Maleless female,*'—one who has neither husband nor son.

'*Enemy,*'—an adversary.

'*City-lord,*'—one who is the master of a city, though not a king.

'*Which has been sneezed at,*'—over which some one has sneezed.—(213)

VERSE CCXIV.

NOR THE FOOD OF THE INFORMER AND THE PERJURER, OR OF THE SELLER OF SACRIFICES; NOR THE FOOD OF THE ACTOR OR THE TAILOR; NOR THE FOOD OF THE UNGRATEFUL PERSON.—(214)

Bhāṣya.

'*Informer,*'—one who betrays the confidence reposed in him; or one who talks ill of persons behind their back.

'*Perjurer,*'—who has given false evidence.

'*Seller of sacrifices,*'—who, having performed a sacrifice, sells its fruit; *i.e.*, says to another person,—'May the fruit of this sacrifice be yours,' and receives a price for it. Though, in reality, there can be no 'selling' of a sacrifice, yet, what is forbidden, is the food of a person who makes such living, or who undertakes sacrifice with a view to cheat others.

'*Shailūṣa*'—is actor; or, according to others, he who exposes his wife for the public. Another *Smṛti* is more specific—'he who lives by dancing.'

'*Tailor*'—He who works with the needle.

'*Ungrateful person*,'—he who nullifies the good that has been done to him ; on the contrary, proceeds to do harm to his helper, and not to do a good turn to him, even though capable of doing so.—(214)

VERSE CCXV.

'NOR OF THE BLACKSMITH, OF THE NIṢĀDA, OF THE STAGE-PLAYER, OF THE GOLDSMITH, OF THE PLAYER OF MUSICAL INSTRUMENTS, OR OF THE DEALER IN WEAPONS,—(215).'

Bhāṣya.

'*Karmakāra*'—the blacksmith.

'*Niṣāda*,'—going to be described under Discourse X (as the son of a Brāhmaṇa from a *Shūdra* wife).

'*Stage-player*,'—the wrestler and such other persons, apart from the dancer and the singer (who have been separately mentioned) ;—or the curious person who visits every kind of stage.

'*Vēṇa*,'—one who lives by playing on musical instruments.

'*Dealer in weapons*,'—who sells either wrought iron weapons, as the sword and the like, or unwrought iron.—(215)

VERSE CCXVI.

NOR OF DOG-KEEPERS, OR OF WINE-SELLERS OR OF THE CLOTHES-WASHER, OR OF THE DYER, OR OF THE BARD, OR OF THE MAN IN WHOSE HOUSE THERE IS A PARAMOUR.—(216)

Bhāṣya.

Those who keep dogs for hunting purposes are called '*dog-keepers*.'

'*Wine-sellers*,'—those who deal in wines ; or those who make a living in wine-shops.

'*Clothes-washer*,'—he who washes and cleans clothes ; another name for them is '*Kāruka*.'

'*Dyer*'—one who dyes clothes in blue and other colours.

'*Nṛshamsa*'—is one who sings the praises of men, known as the '*bandī*,' '*bard*.' Or, it may stand for the *pitiless man*.

He in whose house there lives the paramour of his wife.—(216)

VERSE CCXVII.

NOR OF THOSE WHO BEAR THE PRESENCE OF THE PARAMOUR, OR OF THOSE WHO ARE ENTIRELY RULED BY WOMEN; NOR THE FOOD OF THOSE IN WHOSE HOUSE DEATH HAS OCCURRED AND THE TEN DAYS HAVE NOT PASSED; NOR THAT WHICH IS DISAGREEABLE.—(217)

Bhāṣya.

The man mentioned in the preceding verse is one who does not know of the presence of his wife's paramour; while the one mentioned here is one who knows it, and suffers it, and does not check his wife. If the man does not know of the presence of the paramour, who comes from another house, then the food given by such a man is not forbidden.

'*Who are ruled by women*,'—those persons in whose house the wife is the sole mistress and dispenser; and who are not master of themselves or of their dependants; who are entirely under the control of their wives.

'*Prētānnam*;'—when one is impure on account of death in his house, the food belonging to the members of his family is forbidden.—'*Ten days have not passed*;'—this indicates the period of time.

If the term, '*anirdasham*' (of verse 212), is to be taken by itself, as forbidding the food belonging to 'impure' persons, then 'the food belonging to persons in whose house there has been death' being already included there, the present term would stand for the food of those persons who are directly connected with the impurity; such persons, for instance, as the friends and maternal relations of the dead. Similarly, one shall not eat the food belonging to one who may be engaged in the performance of such rites as the

'*Chaturthī-Shrāddha*,' and the like, which is undertaken through sympathy with the person in whose house the death has occurred. Such *shrāddhas* have been mentioned by the Authors of *Gṛhyasūtras*, as also in the *Rāmāyaṇa*, in such passages as—'The *tenth-day Shrāddha*, the *Ninth-day Shrāddha*, the *Eighth-day Shrāddha*, the *Fourth-day Shrāddha*, etc.

What is disagreeable;'—by eating which one does not feel happy.—(217)

VERSE CCXVIII.

THE KING'S FOOD TAKES OFF ONE'S VIGOUR AND THE SHŪDRA'S FOOD HIS BRAHMIC GLORY ; THE GOLDSMITH'S FOOD HIS LONGEVITY, AND THE LEATHER-CUTTER'S FOOD HIS FAME.—(218)

Bhāṣya.

The Text now proceeds to describe the effects of transgressing the above prohibitions.

One who eats the king's food loses his vigour ; and so with all the rest.

The terms 'goldsmith' and the rest, are denotative of particular *professions* ; so that those persons who deal in making articles of gold are called goldsmiths. Similarly, with 'dyer' and other terms. Those who cut leather are called 'leather-cutters,' this name being applied to those who live by this trade.

In the present context, there are some whose food has not been forbidden in the foregoing verses ; but the evil results flowing therefrom are now described ; the prohibition of these is to be inferred from the latter.—(218)

VERSE CCXIX.

THE FOOD OF ARTISANS IMPAIRS THE OFFSPRING, THAT OF THE CLOTHES-WASHER IMPAIRS STRENGTH ; THE FOOD OF A MULTITUDE AND THE FOOD OF THE HARLOT CUT OFF THE MAN FROM THE REGIONS.—(219)

Bhāṣya.

'*Artisans*,'—the professional cook and others following not very low crafts ;—this is what distinguishes these from other craftsmen.

The '*impairing*' of offspring means that children are not born.—(219)

VERSE CCXX.

THE FOOD OF THE PHYSICIAN IS PUS ; THE FOOD OF THE UNCHASTE WOMAN IS SEMEN ; THE FOOD OF THE USURER IS ORDURE, AND THAT OF THE DEALER IN WEAPONS IS DIRT.—(220.)

Bhāṣya.

The physician's food is *like* pus.

'*Indriya*' means *semen*.

'*Ordure*' and '*dirt*' are one and the same.—(220)

VERSE CCXXI.

THE FOOD OF THOSE OTHER PERSONS WHO HAVE BEEN SUCCESSIVELY MENTIONED AS THOSE WHOSE FOOD SHOULD NOT BE EATEN,—THE WISE MEN DESCRIBE AS SKIN, BONES AND HAIRS.—(221)

Bhāṣya.

There are other persons who have been mentioned in this section as those whose food should not be eaten ; and the food of these men is '*skin, bones* and *hairs*.' That is, the eating of their food is as improper as the eating of their skin, *etc.*—(221)

VERSE CCXXII.

AFTER UNKNOWINGLY EATING THE FOOD OF ANY ONE OF THESE, THERE SHOULD BE A THREE DAYS' FAST. HAVING EATEN IT KNOWINGLY, AS ALSO ON EATING SEMEN, ORDURE AND URINE, ONE SHOULD PERFORM THE "KṚCHCHHRA" PENANCE.—(222)

Bhāṣya.

'*Three days fast* ;'—*i.e.*, he shall not eat anything for three days.

'*Unknowingly,*'—not intentionally.

In the case of its being done *intentionally,* one should perform the '*Kṛchchhra*' penance. And this '*Kṛchchhra*' should be the '*Tapta-kṛchchhra,*' in view of what other Smṛti texts have laid down. One such text (Gautama 23.2) has prescribed the '*Tapta-kṛchchhra*' as to be performed in the case of eating semen, ordure and urine;—*viz.*, 'In the event of drinking these intentionally, one shall live upon milk, butter, water and air—upon each of these for three days; this is the *Taptātikṛchchhra*; and then follows his purification.'

The present being not a section dealing with Expiatory Rites, the mention of such a rite is meant to indicate the seriousness of the offence.

In view of the phrase, '*of any one of these,*' being in the Genitive form, some people have held that the Expiatory Rite here prescribed is meant to apply to only those cases where the food actually belongs to the persons mentioned, and *not* where it is objectionable by reason of time, or by its very nature, or by contact. Among such articles of food as sour-gruel and the like, non-eatability is of four kinds:—(1) some things are non-eatable, because of time; *e.g.*, sour-gruel, things kept overnight, and so forth; (2) some are non-eatable, because of contact; *e.g.*, things that have come in contact with wine and such things; (3) some are non-eatble by their very nature; *e.g.*, garlic and such things; (4) some are non-eatable by reason of their owner; *e.g.*, the food of the persons enumerated in the present context.

Our answer to the above is as follows:—It is quite true that there are four kinds of *non-eatability*; it is true also that the text has used the Genitive form; but if the Expiatory Rite here prescribed did not pertain to such food as *sour gruel* and the like, but only to what is objectionable in regard to its owner, then the mention of these in the present

connection would be entirely meaningless. For the prohibition of these two things is coming under Discourse V. From this it is clear that their mention in the present context is only for the purpose of prescribing the Expiatory Rite.

"Why, then, should they be mentioned in Discourse V.?"

This we shall explain at that place. As for the exact meaning and purpose of such texts as—(*a*) 'the eating of the first two is objectionable' and (*b*) 'having eaten the food of persons whose food should not be eaten,' *etc.* (11. 152),—we shall explain all this in detail under those same texts—(222).

VERSE CCXXIII.

THE LEARNED BRĀHMAṆA SHALL NOT EAT THE COOKED FOOD OF THE SHŪDRA WHO PERFORMS NO SHRĀDDHAS. IN THE ABSENCE OF LIVELIHOOD, HE MAY RECEIVE FROM HIM RAW GRAIN SUFFICIENT FOR ONE DAY.—(223)

Bhāṣya.

Shūdra's food has been forbidden generally; and particular details regarding it are now laid down—'*who does not perform Shrāddhas.*

"Where has Shūdra's food been forbidden?"

It has been forbidden in 4. 211.

"What is forbidden there is Shūdra's *leavings*, and not other kinds of food."

Not so; the said verse (211) is to be construed as—'the Shūdra's food should not be eaten, *nor the leavings of others.*' The explanation that we gave above of this verse, was in accordance with the older Commentators; as we clearly pointed out there.

'*Who does not perform Shrāddhas.*'—'*Shrāddha*' here stands for the *sacrificing of cooked food* and such other rites as have been prescribed for the Shūdra; hence, the meaning is 'who does nor perform these rites.' What is meant

is that 'one shall not eat the cooked food of any *Shūdra*, except those of the better class.'

Another reading is '*ashraddhinaḥ*' (for '*ashrāddhinaḥ*); which means, 'who is devoid of faith;' in the next verse also we find special stress laid down upon 'faith,' by the term '*vadānya*,' 'liberal.'

'*Raw*'—dry; paddy, rice, and so forth.

'*Sufficient for one day*'—just that quantity which may suffice for one day,—not more.—(223)

VERSE CCXXIV.

THE GODS HAVING COMPARED THE FOOD OF THE MISERLY VEDIC SCHOLAR AND THAT OF THE LIBERAL USURER, ORDAINED THE FOOD OF BOTH TO BE EQUAL.—(224)

Bhāṣya.

What is meant is the Brāhmaṇa endowed with all necessary qualifications,—the term 'Vedic Scholar' being meant to be purely illustrative. '*Vedic Scholar*' means the learned man who performs all the duties that have been laid down for him. If such a person happens to be '*miserly*'—who does not take delight in receiving friends, relations and guests, and who does not wish to give anything to any person.

The other person is the '*usurer*,' living on usury, and thus engaged in objectional business. If he happens to be '*liberal*,' noble-minded, endowed with faith, is delighted at the arrival of people at his house, and duly honors them with food and other things.

The food belonging to these two persons the gods have ordained to be '*equal*.'

Even though one of them (the former) is possessed of all good qualities, yet he is condemned by reason of his niggardliness. It has been declared that 'covetousness spoils all good qualities.' The other person, even though endowed with due faith, is censured by reason of his objectionable business. Hence, '*having examined*'—duly pondered over

the matter—the gods have ordained that the food belonging to the two persons stands on the same footing.—(224)

VERSE CCXXV.

THEREUPON PRAJĀPATI CAME TO THEM AND SAID—" DO NOT MAKE THE UNEQUAL EQUAL: WHAT BELONGS TO THE LIBERAL MAN IS PURIFIED BY FAITH, WHILE THE OTHER IS DEFILED BY WANT OF FAITH.—(225)

Bhāṣya.

Prajāpati, having approached, said to the gods—'*Do not in this way, make the unequal equal*'—*i.e.*, do not establish any such improper equalisation.

Then the gods asked—' Who there is, then, the superior between the two persons ? '

Then Prajāpati answered—' The food that belongs to the liberal-minded usurer, who is endowed with faith, is purified by faith, while the other food, that belongs to the Vedic scholar, is censured, condemned, by his act (faithlessness).'

This dialogue between Prajāpati and the gods is purely imaginary ; all that is meant is that ' one shall not eat food offered by a person, who, though otherwise qualified, is devoid of faith, while that belonging to the *Shūdra* shall be eaten, if it is offered with due respect. '—(225)

VERSE CCXXVI.

HE SHALL ALWAYS DILIGENTY PERFORM, WITH FAITH, SACRIFICES AND OTHER RELIGIOUS ACTS ; DONE WITH FAITH, AND WITH WELL-BEGOTTEN WEALTH, THEY BECOME IMPERISHABLE.—(226)

Bhāṣya.

' *Iṣṭa,*' '*sacrifice,*' stands for those acts of Sacrifice and the like that are done on a regular altar ; while '*pūrta*' stands for other acts done with a view to spiritual results, such as honouring those who deserve to be honoured, and so forth.

Both these sets of acts shall be done '*with faith ;*' and *with well-gotten wealth ;*'—*i.e.*, with wealth got by such fair means as learning, bravery, bride, and so forth.

Thus performed, these acts lead to imperishable results. Those that are performed with wealth not well-gotten, are not fruitless; they only lead to perishable (transitory) results. Because, even unfair means produce *ownership*; so that sacrifices may be performed with wealth over which one's ownership has been produced. Further, *usury* (as a means of acquiring wealth) is not found to have been prohibited anywhere in connection with sacrifices and charities. Hence it follows that, even with the help of such wealth, sacrifices, etc., shall be performed till Heaven has been attained. There will certainly be some difference in the degree of excellence in the results obtained.

Now, the question arises—What are the *fair* sources of acquiring wealth ?

In answer to this, we have the following verses :—

I. *What is derived from (a) learning, (b) bravery, (c) austerities, (d) bride, (e) person sacrificed for, (f) pupil, and (g) inheritance,—are the seven kinds of 'pure' wealth ; and the result of these is also pure.*

Of these, *learning* and *austerities* are the sources that bring presents. Though 'present' constitutes only one kind of wealth, yet it has been mentioned as *two*, on account of its twofold source. The qualifications of the persons making the gifts have also to be borne in mind. If the giver does not happen to be absolutely objectionable, the wealth derived from him is also *pure*.—The terms '*person sacrificed for*' and '*pupil*' indicate the work of *officiating at sacrifices* and *teaching*.—'*Inherited*,' from one's forefathers.—'*Bride*,' what is obtained from the Father-in-law, at the time of marriage.—'*Bravery*'—for the *Kṣattriya* ; while the 'bride' and 'inheritance,' are common to all men.

II. *What is derived by—(a) usury—(b) agriculture, (c) trade, (d) art (e) service, (f) attendance, and (g) from a person who has been helped ;—these seven kinds of wealth are called 'mixed.'*

'*Service*' consists of running on errands and obeying orders ; while '*attendance*' is agreeable behaviour. Of these, 'usury,' 'agriculture' and 'trade' are *mixed* only for the *non-Vaishya* ; for the *Vaishya*, these are commendable. Similarly, 'service,' consisting of attending upon twice-born men, is commendable for the *S'hūdra* ; the others are not commended for him. What is meant by these being 'mixed' is, that the results obtained from acts, performed with wealth derived from those sources, are transitory ; these results lasting only during the present life.

III. *What is obtained by—(a) bribery, (b) gambling, (c) stealing, (d) causing pain to others, (e) hypocrisy, (f) robbery and (g) fraud ;—all this has been declared to be 'black.'*

'*Pārshvika*,'—the man at one's side, obtains wealth by means of bribery, etc. For instance, having come to know that a person is going to obtain some wealth, one goes over to him and says, 'I shall get you so much wealth, you should give me something out of it,' and then receives it from him ; the man not having done anything himself, nor having anything done by others, but simply looking on, and yet receiving money ; or when one receives some consideration for standing surety for a borrower.—'*Pratirūpaka*' is pretence, hypocrisy.—'*Fraud*'—when one sells the *kusumbha* flower, in place of saffron.—'*Ārti*' is causing pain to others.—'*Stealing*' is taking away things by stealth ; and '*robbery*' is taking away by force.

"As a matter of fact, stealing and robbery do not produce *ownership* at all, these not having been mentioned, among the means of acquiring it, in Gautama 10.39—'One becomes an owner by inheritance, purchase, partition, presents and trade;' or, in Manu (10.116)—'Learning, Art, Service,' etc ; or, again, Manu (10.115)—'Seven sources of wealth are legal, etc.' If it be argued that these same assertions indicate Theft and Robbery also as sources of wealth—then, what would be the meaning of the assertion—'What is eaten by force, cannot be digested.'"

Some people offer the following explanation :—'*Dyūta-chauryārti*' (Gambling, Theft, Causing pain to others) is not the right reading; the right reading being '*vairyārti*' (enmity, causing pain). At the time of making peace with an enemy, one says, 'I shall make peace with you only if you give me so much;' and the other party, being helpless, gives what is asked for.—The term, *sāhasa*, does not stand for *robbery*, but for *rashness*; when, for instance, one earns wealth even at the risk of one's life; *e g.*, by going on boats, or by selling things prohibited by the king.

Others, however, opine as follows:—'Ownership' by robbery is not incompatible with the assertion regarding 'not digesting;' because force is employed only at the first act of snatching, and, after that, even when there is no force used, and the wealth is obtained and enjoyed merely by the indifference of the other party, there does come about actual *ownership* And, as for the assertion that it is not digested, this refers to the case where voilence is used from beginning to end. Thus there is no incompatability between the two.

The right view on this point is as follows:—Real ownership is not brought about by Theft and Robbery, because of the different reading suggested; and also because other Smṛti-writers have not mentioned these among the means of acquiring weath.—(226)

SECTION (15)—CHARITY.

VERSE CCXXVII.

HE SHALL PRACTISE, TO THE BEST OF HIS ABILITY, CHARITY AND RIGHTEOUSNESS IN CONNECTION WITH SACRIFICES AND ACTS OF PIETY WITH A CHEERFUL HEART, IF HE FINDS A SUITABLE RECIPIENT.—(227)

Bhāṣya.

'*Charity* and *Righteousness*'—in the form of tanks, etc; the compound being construed as a Copulative one. Or, it may be explained as 'the duty of *charity*;' the mention of duty indicating the necessity of maintaining a cheerful disposition.

'*Bhāvēna*'—with the heart; *parituṣṭēna*—cheerful, happy—'*If he finds a suitable recipient*, he shall offer gifts in connection with the observances that he keeps, as also in connection with the acts that he does outside the sacrificial altar.—(227)

VERSE CCXXVIII.

WHEN ASKED, HE SHOULD GIVE SOMETHING, WITHOUT SHOWING ANY DISPLEASURE. BECAUSE HE MAY TURN OUT TO BE A WORTHY RECIPIENT WHO WILL SAVE HIM FROM EVERYTHING.—(228)

Bhāṣya.

'*Something*'—however little—shall be given by one who is '*asked*,' begged. If there is some doubt,—and no certainty—as to the person being a worthy or unworthy recipient, some little thing, not much, should be given. The idea, that much shall not be given, is due to a direct assertion to that effect, in connection with doubtful cases.

It is just possible that the man may turn out to be a worthy recipient;—What sort of recipient?—'*One who will save him from*'—guard him against—'*everything*'—all kinds of sin that lead men to hell.

It has been said under 3.96 that gifts are to be offered to 'one who knows the Veda and its meaning;' and to that the present verse is an exception, providing for small gifts being offered in cases of doubtful worthiness of the recipient.—(228)

VERSE CCXXIX.

THE GIVER OF WATER OBTAINS SATISFACTION, THE GIVER OF FOOD IMPERISHABLE HAPPINESS, THE GIVER OF SESAMUM DESIRABLE OFFSPRING, AND THE GIVER OF LAMP MOST EXCELLENT EYE-SIGHT.—(229)

Bhāṣya

'*Satisfaction*,'—non-suffering from hunger and thirst. This is possible only for the wealthy and the healthy. So that great wealth and good health are the results declared as following from the giving of water.

'*Imperishable happiness.*' —In the absence of any specification, the 'happiness' meant here is understood to stand for the *means of happiness*. '*Imperishable*'—lasting throughout life.

'*Giver of food*'—cooked,—*saktu*, rice, etc.,—as well as *raw*, rice, etc.

The '*Lamp*' is given—either at crossings or in a place where Brāhmaṇas assemble—(229).

VERSE CCXXX.

THE GIVER OF LAND OBTAINS LAND, THE GIVER OF GOLD LONG LIFE, THE GIVER OF HOUSE EXCELLENT MANSIONS, AND THE GIVER OF SILVER EXQUISITE BEAUTY.—(230)

Bhāṣya

He obtains possession of land.

'*Hiraṇya*' is *gold*.

The giver of silver obtains exquisite beauty.—(230)

VERSE CCXXXI.

THE GIVER OF CLOTH OBTAINS RESEMBLANCE TO THE MOON, THE GIVER OF HORSE RESEMBLANCE TO HORSE-OWNERS, THE GIVER OF THE OX GREAT GOOD FORTUNE, AND THE GIVER OF THE COW THE REGION OF THE SUN.—(231)

Bhāṣya.

He comes to look like—just as pleasing to look at as—the Moon. According to the Purāṇas, the meaning would be that he reaches that particular region in Heaven which is called the 'Region of the Moon.'

'*Resemblance to horse-owners*;—*i.e.*, he obtains many horses. According to the Purāṇa,—'he obtains the region of the Ashwins.'

'*Ox*' is the male animal, capable of pulling carts; he who gives this, obtains '*great good fortune*';—*i.e.*, acquires excellent cattle, sheep, riches and grain.

'*Bradhna*' is the *Sun*; he obtains the region of the Sun; *i.e.*, he becomes endowed with great effulgence, superior to everything else. Or, the '*region of the Sun*' may stand for Heaven.

Another Smṛti-text (Yājñavalkya, Achara, 204) describes special results arising from the giving of particular kinds of cows:—'A milch cow, with golden horns and silvered hoofs, quiet and covered with cloth, shall be given, along with a *kāmsya* vessel, accompanied with a proper fee.' If we read '*sa-dakṣiṇā*,' the meaning will be that gold and other things shall be given as additional gifts. Or, we may read '*su*' for '*sa*' (*i. e.*, '*sudaksiṇā*),' meaning *beautiful*; the meaning being that the cow given, as also the presents, shall be *excellent.*—'*kāmsyopadohā* is another reading for '*sakāmsyapatra*;' '*kāmsya*' standing for a particular measure; and the cow should give that much milk; *i.e.*, she should give a large quantity of milk.

Further details of procedure have been laid down in other texts; such as—'Her tail shall be adorned with pearls, the ground shall be covered with silver,' and so forth; and these have to be observed by men desiring special results; as described in the text—'The tawny cow with calf saves

one's forefathers up to the seventh degree, and the double-faced cow (one just giving birth to a calf) for the same number of cycles as there are hairs on her body. The result here mentioned follows from the giving of the tawny cow; the double-faced cow, when given, leads to Heaven, for as many 'thousand years' as there are hairs on her body;—'*saves*' stands for *freeing from sin*.

In the Mahābhārata, the giving of the cow has been described as bringing all kinds of rewards.

The giving of water, etc., also is found mentioned as bringing all kinds of rewards—'Having given land, cattle, food, clothes, water, sesamum, butter, shelter, houses and gold—one shines in Heaven.' '*Naivēshika*' means *House*.—(231)

VERSE CCXXXII.

THE GIVER OF CARRIAGE AND COUCH OBTAINS A WIFE, THE GIVER OF FEARLESSNESS SOVEREIGNTY, THE GIVER OF GRAINS ETERNAL HAPPINESS, AND THE GIVER OF THE VEDA EQUALITY WITH BRAHMAN.—(232)

Bhāṣya.

'*Sovereignty*,'—the position of the master, lordship.

'*Happiness*'—being happy.

'*Grains*'—such as *Vrīhi*, *Māṣa*, *Mudga*, and so forth. In connection with the giving of sesamum, another result has been described.

'*Brahman*' means *Veda*; '*ṛṣṭi*' is *condition*;—'*sārṣṭi*' is one who has the same condition;—the change of '*samāna*' into '*sa*' being the Vedic form;—'*ṛṣṭi*' is derived from the root '*ṛṣi*,' to 'go;'—or '*sārṣṭi*' may mean the character of *acting*. In another case, the meaning is that he obtains 'equality' with—the same condition of existence as—Brahman.—(232)

VERSE CCXXXIII.

THE GIVING OF VEDA SURPASSES ALL GIFTS OF WATER, FOOD, COWS, BUFFALOES, CLOTHES, SESAMUM, GOLD AND CLARIFIED BUTTER.—(233)

Bhāṣya.

This is a commendatory supplement to the foregoing injunction.

The term *'dāna'* stands for *things given, gifts*, or for the *act* of giving.

'Giving of Veda.'—Studying and expounding the Veda. It is superior to the giving of every other thing, in the shape of *water*, etc.—(233)

VERSE CCXXXIV.

IN WHATEVER SPIRIT A MAN BESTOWS A GIFT, IN THAT SAME SPIRIT HE HIMSELF RECEIVES IT WITH DUE HONOUR.—(234)

Bhāṣya.

The tern *'bhāva,' 'spirit,'* denotes *mental disposition.* In whatever spirit—with a pleasant mind, proper faith and respect—one bestows a gift, in that same spirit he himself obtains it; if, on the other hand, he gives without faith, in a disrespectful manner and after having insulted the recipient,—then he himself also obtains it in the same manner.

The phrase, *'yadyat,' 'whatever,'* does not refer to the *kinds of things* (given as gifts).—"What, then, is the use of the expression?"—The explanation is that the phrase means that 'the man obtains the pleasures brought about by the substances concerned.' If the objects themselves were meant, then, in the case of a man giving medicines to a sick person, he would obtain (as reward) that same medicine; and, since such a reward would be of no use to a healthy person, it would be thrown away. For this reason, the meaning must be that 'the giver obtains the same kind of pleasure that he causes by his gift;' so that the gift of medicines would bring sound health to the giver.

Or, the term *'bhāva, 'spirit,'* may stand for *desire, purpose,* the idea 'may this be mine;' the sense of the passage in that case would be—'the man obtains that same reward,

with a view to obtaining which he bestows the gift,'— and that '*in the same spirit*;' *i.e.*, he obtains it at the same time at which he happens to be in want of it. This implies that the gift of all things may bring to the giver all kinds of rewards.—(234)

VERSE CCXXXV.

HE WHO RECEIVES RESPECTFULLY, AS WELL AS HE WHO GIVES RESPECTFULLY,—BOTH THESE GO TO HEAVEN; BUT TO HELL, IN THE CONTRARY CASE.—(235)

Bhāṣya.

Gifts should be bestowed with respect; they should be received also in the same manner. The sense of the verse is that gifts shall not be bestowed in a disrespectful manner.

'*Architam*,' '*respectfully*,' is an adverb.—(235)

SECTION (16)—AVOID PIOUS VANITY.

VERSE CCXXXVI.

HE SHALL NOT BE PROUD OF HIS AUSTERITIES; HAVING OFFERED A SACRIFICE, HE SHALL NOT UTTER A LIE; EVEN WHEN TORMENTED, HE SHALL NOT REVILE THE BRĀHMAṆAS; HAVING BESTOWED A GIFT, HE SHALL NOT ADVERTISE IT.—(236)

Bhāṣya.

When he performs an austerity, he shall not boast of it,—'I have performed a most severe austerity, extremely difficult to perform;' he shall not entertain any such idea.

'*Having performed a sacrifice, he shall not utter a lie.*'—Though *lying* in general has been forbidden, in connection with what is desirable for men, yet it is forbidden again, with a view to indicate that the avoidance of untruth is an essential factor in sacrifices also; and that, if there is a transgression of this, the performance of the *Jyotiṣṭoma*, etc., would become defective.

'*Tormented*'—by the Brāhmaṇas—'*he shall not revile*'—abuse, speak ill of—them.

'*Having bestowed a gift*'—in the form of the cow and such other things,—'*he shall not advertise it*' before another person, saying, 'Such and such a gift has been bestowed by me.'—(236)

VERSE CCXXXVII.

THE SACRIFICE TRICKLES AWAY BY FALSEHOOD, THE AUSTERITY TRICKLES AWAY BY VANITY, LONGEVITY BY THE REVILING OF BRĀHMAṆAS, AND GIFTS BY ADVERTISEMENT.—(237)

Bhāṣya.

This is supplementary to the foregoing Prohibition. By reason of 'falsehood,' *the sacrifice trickles away*'—*i.e.*, becomes fruitless; the purpose for which it was performed is not accomplished. Similarly, througnout the verse.—(237)

SECTION (17)—ACCUMULATE SPIRITUAL MERIT.

VERSE CCXXXVIII.

WITHOUT CAUSING PAIN TO ANY BEINGS, HE SHALL, FOR THE PURPOSE OF OBTAINING A COMPANION IN THE OTHER WORLD, ACCUMULATE SPIRITUAL MERIT, SLOWLY; JUST AS THE WHITE ANTS ACCUMULATE THE ANT-HILL.—(238)

Bhāṣya.

If one is unable to bestow a large gift, or perform a difficult austerity, or offer an elaborate sacrifice—like the *Jyotiṣṭoma* and the rest,—he should not be despondent on that account; on the contrary, he should '*slowly*' and gently 'accumulate spiritual merit,' by means of small gifts, small austerities, by helping others, to the best of his ability, and by muttering prayers and offering oblations prescribed in the *Smṛtis*; just in the same manner in which white ants accumulate the *ant-hill.*

'*For the purpose of obtaining a companion in the other world.*'—This describes the fruits of spiritual merit.

'*Without causing pain to any beings*;' *i.e.*, even for the sake of spiritual merit, he shall not go about begging and thereby causing pain to others.—(238)

VERSE CCXXXIX.

THERE, NEITHER FATHER, NOR MOTHER, NOR WIFE, NOR SONS, NOR RELATIONS STAY AS COMPANIONS; SPIRITUAL MERIT ALONE REMAINS.—(239)

Bhāṣya.

This only describes the real state of things.

'*There,*'—*i.e.*, during next birth—'*as companions,*'—*i.e.*, for saving him from the pangs of hell, etc.; friends and relations have no power; the only thing that saves him is the spiritual merit that he has acquired during life.—(239)

VERSE CCXXXX.

ALONE IS A CREATURE BORN, AND ALONE DOES IT CEASE TO BE ; ALONE IT ENJOYS ITS GOOD DEEDS AND ALSO ITS EVIL DEEDS.—(239)

Bhāṣya.

'*Each creature*'—living being—'*is born alone,*'—and not along with his friends and relations ; and '*alone does it cease to be* ;' friends and relations do not die with him. Even when one's wife, or some other devoted person, kills herself at the time of one's death, this act of *dying* is different from that of the man's own dying ; and, by this act, the wife does not become born in the same womb with the husband, in the way in which Atri was born.

Similarly, his good and evil deeds also the man enjoys himself.

"It has been said that neither one's wife nor one's sons help him ; but, as a matter of fact, the son does help the father, by performing the *shrāddha* and other rites ; and so the wife also."

True ; but all that this means is that such a dutiful son is born only to a person who has acquired merit ; and, just as during life, one is helped by another person who supports him by the hand, so also, when the man dies, his son helps him by means of religious acts.—(240)

VERSE CCXXXXI.

LEAVING THE DEAD BODY ON THE GROUND, LIKE A LOG OF WOOD OR A CLOD OF EARTH, THE RELATIONS DEPART WITH AVERTED FACES ; SPIRITUAL MERIT ALONE FOLLOWS HIM.—(241)

Bhāṣya.

'*Follows*'—accompanies.

This verse describes what is actually seen to happen. Relations throw away the body of the dead man on the ground, just as if it were a log of wood, or a clod of earth, and go away, with their faces turned away ; but Spiritual Merit alone follows the man.—(241)

VERSE CCXXXXII.

HE SHALL, THEREFORE, SLOWLY ACCUMULATE SPIRITUAL MERIT, FOR THE PURPOSE OF SECURING A COMPANION ; FOR, WITH MERIT AS HIS COMPANION, THE MAN CROSSES OVER UNFORDABLE DARKNESS.—(242)

Bhāṣya.

This is a recapitulation.

'*Unfordable darkness*'—*i.e.*, that which is crossed over with difficulty.

'*Darkness*' stands for *suffering*. Even such '*unfordable darkness*' becomes easily fordable with the aid of Merit as a companion ; *i.e.*, the man does not become submerged in the darkness.—(242)

VERSE CCXXXXIII.

IT SPEEDILY CARRIES THE MAN, WHO IS DEVOTED TO DUTY AND HAS HIS SINS DESTROYED BY AUSTERITIES, CLOTHED IN HIS OWN (SPIRITUAL) BODY, TO THE BRIGHTER REGIONS ABOVE.—(243)

Bhāṣya.

'*Dharmapradhānam*'—means 'he for whom Duty is the main consideration' ; *i.e.*, he who is devoted to duty, and performs all acts exactly as they are enjoined.

'*Who has his sins destroyed by austerities.*'—If he happens to commit any transgressions, through carelessness, his sin is destroyed by the expiatory austerities he performs. The evil having arisen out of his transgression of the law, it is effaced by the proper expiatory rites.

'*It carries him to the brighter regions above,*'—*i.e.*, the effulgent rgions of the gods, in the shape of Heaven, etc.

Who carries him ?

Dharma, or Spiritual Merit. That this is so, is clear from the context.

'*Clothed in his own body.*'—The Soul being in *its own body*, and not in the body made up of material substances, as ordinary souls are, his body is his own spiritual one ; which means that he is as all-pervading as Brahman, the Supreme Spirit.—(243)

SECTION (18)—RELATIONSHIPS AND CONNECTIONS.

VERSE CCXXXXIV.

BEING DESIROUS OF RAISING HIS FAMILY TO EMINENCE, HE SHALL ALWAYS FORM CONNECTIONS WITH SUPERIOR KINDS OF PEOPLE; HE SHALL AVOID ALL INFERIOR ONES.—(244)

Bhāṣya.

The word, '*uttamaiḥ*,' has been repeated, in view of the fact that there are several kinds of 'superior' people; some are 'superior' in *caste*, some in *learning*, some in *character*. Or, the repetition may be due to diversity of connections; some connections being desirable for some kinds of 'superior' people, and some with the other.

'*With superior people*'—with people superior in caste, etc.,—'*he shall form connections*' of marriage, etc.

'*Being desirous of raising his family to eminence*'—to a superior status.

'*He shall avoid the inferior kinds.*'—The injunction that connections shall be formed with superior people, implies that those with inferior people shall be avoided; the emphasizing of this latter, therefore, is meant to permit the forming of connections with middle class people, if superior people are not available.

'*Inferior*'—low.—(244)

VERSE CCXXXXV.

HAVING RECOURSE TO SUPERIOR KINDS OF PEOPLE, AND AVOIDING THE INFERIOR KINDS, THE BRĀHMAṆA ATTAINS EMINENCE; BY THE CONTRARY PROCEDURE, HE BECOMES A SHŪDRA.—(245)

Bhāṣya.

'*Having recourse to superior people;*'—*i.e.*, forming connections with them,—'*the Brāhmaṇa attains eminence.*' The

term, '*brāhmaṇa*,' standing for the *Kṣattriya* and the *Vaishya* also.

'*By the contrary procedure*,'—by adopting the opposite process—*i.e.*, by forming connections with inferior people—the man becomes a *Shūdra*. Since it is not possible for the caste of a man to disappear, what is meant is that he becomes *equal to the Shūdra*.—(245)

VERSE CCXXXXVI.

HE WHO ACTS RESOLUTELY, IS GENTLE AND TOLERANT, WHO DOES NOT ASSOCIATE WITH PERSONS OF CRUEL DISPOSITION, AND WHO DOES NO INJURY TO OTHERS, SHALL WIN HEAVEN BY HIS SELF-CONTROL AND LIBERALITY, IF HE STICKS TO THIS PRACTICE.—(246)

Bhāṣya.

'*Who acts resolutely*,'—*i. e.*, he who is firm in his determination to do something; having undertaken an act, he is sure to finish it; having begun an act, he does not desist; *i.e.*, who is not un-determined. This is what is asserted in such passages as—'going to the end of what has been begun, etc., etc.'

'*Gentle*'—not hard-hearted.

'*Has no connection with men of cruel conduct*'—such as thieves and others.

'*By means of self-control and liberality, he wins heaven*'—'*if he sticks to this practice*;'—*i.e.*, observing the said rules.

'*Self-control*' being mentioned separately, the term, '*dāntaḥ*,' should be taken to mean 'tolerant of opposition.'—(246)

SECTION (19)—ACCEPTING OF GIFTS.

VERSE CCXXXXVII.

HE MAY ACCEPT FROM ALL PERSONS FUEL, WATER, ROOTS, AND FRUITS, AND FOOD THAT IS OFFERED, AS ALSO HONEY AND THE GIFT OF FEARLESSNESS.—(247).

Bhāṣya.

'*Fuel*'—the wood, etc, to burn.

'*Food*'—either cooked or raw.

'*Offered*'—presented before him.

All this may be accepted from all persons;—*i.e.*, even from *Shūdras*, or persons who may have committed minor sins; only avoiding the outcast, the accused, the Chāṇḍāla and other low castes mixed in the reverse order.

'*Madhu*'—Honey.

'*Gift of fearlessness.*'—Fearlessness is the form of a gift. This is mentioned by way of illustration. In fact, the 'acceptance of a gift' consists in accepting something which another person voluntarily offers; and the 'possession of fearlessness' is not of this kind; as, in this case, no one's ownership ceases, nor is any one's ownership produced (as there is in all cases of giving and gifts). It is for this reason that the term, 'gift,' has been used in this connection, only by way of eulogising the said promise. The meaning is that—'just as, when one is passing through a forest or jungle, there is no harm in acceptiong the protection offered even by Chāṇḍālas, robbers, and such other persons, so also there is nothing objectionable in the accepting of fuel and the other things mentioned here.'

The rule here laid down applies to normal times; it is going to be declared later on that in abnormal times of distress, one may accept gifts even from Chaṇḍālas and others.

The term, '*offered*,' is, through proximity, to be construed with '*food*' only, not with '*fuel*' and the rest. Hence, in connection with these latter, even begging is not objectionable.

The general rule being—'gifts should be accepted only from righteous twice-born persons,' no one would think of accepting them from either unrighteous twice-born persons, or from *Shūdras*. But, in the case of certain things (fuel, etc.), begging is considered desirable. Hence the present text—(247)

VERSE CCXXXXVIII.

ALMS BROUGT FORWARD AND OFFERED, AND NOT PREVIOUSLY BEGGED, PRAJĀPATI HAS DECLARED TO BE ACCEPTABLE, EVEN FROM A SINFUL PERSON.—(248).

Bhāṣya.

This verse asserts the acceptability of even things other than fuel and the rest (mentioned in the preceding verse).

The term '*bhikṣā*,' '*alms*,' has been used in an appreciatory sense; and it is not stricltу *alms* that is meant here; though, in reality, the term '*alms*' denotes *a small quantity of cooked food*,—and it is on account of smallness of its quantity that its acceptance is not regarded as open to serious objection; specially as, for the Student, it has been permitted as coming from all castes. And what is meant by the present text is that other things also may be treated on the same footing. The term 'alms' is often found to be used in this sense; *e.g.*, in the *Mahābhārata* (1.206.1)—'The two high-souled sons of Pṛthā went to Pṛthā at the carpenter's shop and joyously informed her of their having received *Draupadi* as *alms*.'

'*Brought forward*'—to that place where the recipient stands.

'*Offered*'—placed before the recipient, who is told, either by a gesture, or with actual words, to accept it.

'*Previously*'—at any previous time.

'*Not begged*,'—not asked for by the recipient; nor promised by the giver, either directly, or through some one else, to the effect that,—'such and such a thing there is in my house; please have the kindness to accept it;' only what is offered without premeditation, actually thought of at the moment itself.

Such alms '*Prajāpati*'—Hiraṇyagarbha—*has declared*,—what?—*to be acceptable even from a sinful person*,—the sinful person being one whose actions are sinful—(248)

VERSE CCXXXIX.

OF THE MAN THAT DISDAINS IT, THE PITṚS DO NO EAT ANY FOOD FOR TEN AND FIVE YEARS; NOR DOES FIRE CONVEY HIS OFFERING TO THE GODS.—(249)

Bhāṣya.

This is an imaginary assertion, deprecating the non-acceptance of the said gifts.

That person who disdains, refuses to accept it,—his *Shrāddha* the '*Pitṛs do not eat*'—do no accept; nor does Fire convey his offerings to the gods. That is, such a man does not derive any benefit from rites performed for the *Pitṛs* or for the gods.

In this connection, some one has asserted that—"Even though what is offered happens to be of no use, it should be accepted, as a favour to the giver."

This, however, is not right; as all that the text means is that gift, offered unasked, may be accepted without harm; and what is said here is a counter-exception, and there can be 'counter-exception' only in favour of what has been forbidden; so that, what may be had recourse to by reason of ordinary want having been forbidden (by a previous text), the present text lays down a counter-exception.—(249)

VERSE CCL.

HE SHALL NOT REFUSE A COUCH, A HOUSE, KUSHA GRASS, PERFUMES, WATER, FLOWERS, JEWELS, CURD, GRAIN, FISH, MILK, MEAT AND VEGETABLES.—(250)

Bhāṣya.

The *couch* and other things one should not refuse to accept, even when they are not actually presented before him. That is, if some one were to come and say, 'I have these things in my house; do please come and accept them,'—then these should not be rejected.—(250).

VERSE CCLI.

FOR THE PURPOSE OF BRINGING RELIEF TO HIS TEACHERS AND DEPENDENTS, AND FOR THE PURPOSE OF HONORING THE GODS AND GUESTS, HE MAY ACCEPT GIFTS FROM ALL PERSONS; BUT HE SHALL NOT DERIVE FROM THEM SATISFACTION FOR HIMSELF.—(251)

Bhāṣya.

'*Teachers*;'—the plural form is used, in view of some persons teaching directly, and others only indirectly, by implication.

'*Dependents*,'—those who have a right to be maintained by him; these are enumerated in another *Smṛti* text as follows:—'Aged parents, the well-conducted wife and the infant child.' '*For the purpose of bringing relief to these*'—when they are suffering from hunger;—'*and for the purpose of honouring the gods and guests*;— that is, for the sake of due accomplishment of his daily duties.

'*He may accept gifts from all persons*'—good or bad.

'*But he shall not derive from them satisfaction for himself.*' —'*Satisfaction*' here stands for *relieving hunger* and other forms of enjoyment; these he shall not do. That is, such gifts shall be accepted only for the sake of Teachers and others, and never for his own sake.—(251)

"How, then, is the man to maintain himself?" In answer to this, we have the following:—

VERSE CCLII.

WHEN, HOWEVER, THE TEACHERS ARE DEAD, OR WHEN ONE LIVES IN HIS HOUSE WITHOUT THEM,—THEN, SEEKING FOR HIS OWN SUBSISTENCE, HE MAY ALWAYS ACCEPT GIFTS FROM GOOD PERSONS.—(252)

Bhāṣya.

'*Dead*'—and past; or when, even though the Teachers be living, the man lives apart from them.

The term, '*Teachers*,' here includes all *dependants* also.

'*Seeking his own subsistence*,' he shall accept gifts from '*good*'—righteous—'*persons*.' No caste being specified, acceptance is permitted from righteous *Shūdras* also; as is said under 223—'A Brāhmaṇa shall not eat, etc., etc.'—(252)

VERSE CCLIII.

HIS OWN PLOUGHMAN, HEREDITARY FRIEND, COWHERD, SLAVE AND BARBER,—AMONG SHŪDRAS; THESE ARE PERSONS WHOSE FOOD MAY BE EATEN; AS ALSO ONE WHO OFFERS HIMSELF.—(253)

Bhāṣya.

'*Ardhika*,' '*Ploughman*,' is the man who ploughs his family-holdings for him.

'*Cowherd* and *slave*'—are terms denoting relationship. One may eat food of that person who keeps his cows for him.

'*He who offers himself*;'—saying, you are my sole refuge; I live solely dependent upon you'—one who offers oneself in this manner, is also one whose food may be eaten.—(253).

VERSE CCLIV.

AS THE MAN'S CHARACTER MAY BE, AS MAY BE THE NATURE OF THE WORK HE WISHES TO DO, AND AS MAY BE THE MANNER IN WHICH HE MAY SERVE,—EVEN SO MUST HE OFFER HIMSELF.—(254)

Bhāṣya.

The text proceeds to show the manner of 'offering himself.'

'*As may be the character of the man*,'—*i.e.*, the family, the country and the profession to which the *Shūdra* concerned may belong.

'*The work he wishes to do*;'—saying, 'This is the work that I shall do under you, either as my duty, or for some other purpose, such as saving myself from being pressed for service at the royal palace, and so forth.'

'*The manner in which he may serve* ;'—'I shall serve you with this act of mine ;'—'I shall press your feet, and do other household work.' When one offers to do all this, then is he said to have '*offered himself.*'

Others have taken the word,' '*Ātman*' 'himself,' in the expression, '*Ātmanām nivēdayēt,*' 'offers himself,' to mean *child*—according to the text, 'thou art my own self, named *son* ;' and have explained it to mean that 'one may eat the food of the *Shūdra*, whose *daughter* (*ātma*) one may have married, under the influence of sexual passion.'

This, however, is not right. The term, 'ātmā' is never used directly in the sense of *daughter* ; it is only the masculine form '*putra*,' 'son,' that is often found to be so used ; and there would be no useful purpose served by the Author using a term in an indirect sense ; it would have been enough to say—'he who gives his daughter to him.'

Others have explained that the mention of the 'ploughman' and others is meant to be indicative of the *Shūdra* in general ; so that it follows that one may eat the food of one's father-in-law of the '*Pārashava*' caste (son of a Brāhmaṇa from a *Shūdra* mother).—(254)

SECTION (20)—CONTROL OF SPEECH.

VERSE CCLV.

HE, WHO DESCRIBES HIMSELF TO GOOD MEN OTHERWISE THAN WHAT HE IS, IS THE WORST SINNER IN THE WORLD, A THIEF STEALING HIMSELF.—(255)

Bhāṣya.

Being of one kind,—*i.e.*, unrighteous—if he describes himself to '*good men*'—to cultured people—'*otherwise*'—describing himself as *righteous* ;—or, when he goes to a man for one purpose, and represents it to be something else,—such a person is the worst of all sinners.

'*Thief*'—stealer ;—'*stealing himself.*' Other thieves steal things, while this person steals himself. This shows the despicable character of the man.—(255)

VERSE CCLVI.

ALL THINGS ARE REGULATED BY SPEECH, HAVE THEIR ROOT IN SPEECH, AND EMANATE FROM SPEECH. THE MAN WHO STEALS SUCH SPEECH IS THE STEALER OF ALL THINGS.—(256)

Bhāṣya.

The relation between words and their denotations being eternal, things are described as '*regulated by speech.*'

'*Have their root in speech.*'—Things are said to have their root in speech, in view of the fact that the ideas of the speaker depend, for their manifestation, upon speech.

'*Emanate from speech,*'—are produced out of speech ; things are so called, because the ideas of the hearer also are dependent upon speech.

It is not necessary to suspect, or attempt an explanation of, the repetition here involved ; because what is stated here is merely a description of things as they are, and as such may be put forward in any manner possible.

He who '*steals such speech*'—misrepresents, having said one thing, does something else ; he says something in one sense, and represents it in another sense ;—'*is the stealer of all things* ;'—there is no substance, gold or anything else, which such a man has not stolen.

This is an imaginary statement, deprecatory of *telling a lie*.—(256)

SECTION (21)—END OF THE HOUSEHOLDING STAGE.

VERSE CCLVII.

HAVING PAID OFF, ACCORDING TO LAW, THE DEBTS OWING TO THE GREAT SAGES, TO THE PITṚS AND TO THE GODS, HE SHALL CONSIGN EVERYTHING TO HIS SON AND REMAIN FIXED IN NEUTRALITY.—(257)

Bhāṣya.

This is another method prescribed for the Householder.

Debts to the Great Sages are paid by Vedic Study ; those to the *Pitṛs* are paid by the begetting of children ; and those to the Gods are paid by sacrifices. This is what has been described in the passage—'The Brāhmaṇa is under three kinds of debts.'

'*Gatvā*'—having brought about the three forms of freedom from debt.

'*He shall consign*'—make over—'*everything*'—the entire business of the house and family—'*to his son*'—who has attained the age of business.

He shall remain in the house '*fixed in neutrality*'—*i.e.*, having resigned all egoism. That is, 'he shall continue to dwell in the house, having relinquished all such notions as *this is my wealth, these my son and wife, these my male and female slaves.* '*Neutrality*' consists in the feeling, 'I do not belong to any one, no one belongs to me,' in which all desire is abandoned.

What is meant is the 'renunciation' of only ordinary voluntary acts done for some purpose, and not of all (even obligatory) acts ; as we shall show later on.—(257)

VERSE CCLVIII.

ALONE, IN SOLITUDE, HE SHALL MEDITATE UPON WHAT IS GOOD FOR HIMSELF. BY MEDITATING IN SOLITUDE, HE ATTAINS THE HIGHEST GOOD.—(258)

Bhāṣya.

The renunciation of all acts having been accomplished, the following is his special duty :—

'*Alone,*'—without a companion,—having no one to talk to—'*in solitude*'—in a place where there is no one, and which is free from all disturbance,—'*he shall meditate upon what is good for himself*'; *i.e.*, should practise that 'contemplation of the Brahman' which has been enjoined in the *Upaniṣads*.

By means of this practice and meditation, he obtains the highest good—called 'Liberation.'—(258)

SECTION (22)—SUMMING UP.

VERSE CCLIX.

THUS HAS BEEN DESCRIBED THE ETERNAL COURSE OF LIFE OF THE BRĀHMAṆA-HOUSEHOLDER, AS ALSO THE SERIES OF OBSERVANCES FOR THE ACCOMPLISHED STUDENT, WHICH IS CONDUCIVE TO THE INCREASE OF THE QUALITY OF GOODNESS, AND IS PRAISEWORTHY.— (259)

Bhāṣya.

This sums up the contents of the whole Discourse :—

"*Thus has been described the enternal course of life of the Householder,*"—the 'non-eternal' one being that which shall be described in connection with abnormal times.

The addition of the term, '*Brāhmaṇa,*' indicates that the observances laid down are for the Brāhmaṇa Accomplished Student.

'*Goodness*'—is a quality of the soul; and it is conducive to the increase of this quality.

'*Praiseworthy*'—excellent. All this is mere praise.—(259)

VERSE CCLX.

THE BRĀHMAṆA, LEARNED IN THE VEDIC SCRIPTURES, WHO CONDUCTS HIMSELF BY THIS COURSE OF LIFE, HAS HIS SINS REMOVED, AND REMAINS FOR EVER EXALTED IN THE REGION OF BRAHMAN.—(260)

Bhāṣya.

This describes the result of all that has gone before.

'*The Brāhmaṇa, learned in the Vedic scriptures, who conducts himself by this course of life, has his sins*'—arising from doing what is forbidden—'*removed*'—by means of Expiatory Rites. The meaning is that by doing what is enjoined, and by avoiding what is forbidden, and by expiating by means of rites those sins that may happen to be committed,—'*becomes exalted in the region of Brahman*;—or, according to another theory, he becomes of the same nature as Brahman —(260)

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